

Keeping up with the Jones's

A History
of
Our Jones Ancestors

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A Book for Their Posterity

Written and compiled by

Janice Elaine Olsen Williams

*I dedicate this book to my husband, Vaughn, and children: Wendy, Kevin,
Michelle, Jeanette, Alan, Julie, Sean, Christopher, Mary and Natalie.*

*A special thanks goes to my youngest children: Sean, Chris, Mary and Natalie.
They put up with my excursions to look for more family history as well as my
spending so much time on the computer.*

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Forward

Several years ago I felt a compelling drive to preserve the histories of my ancestors. The impression I received was that by preserving their stories of faith and courage, this would help preserve the faith and courage of their descendants for generations to come.

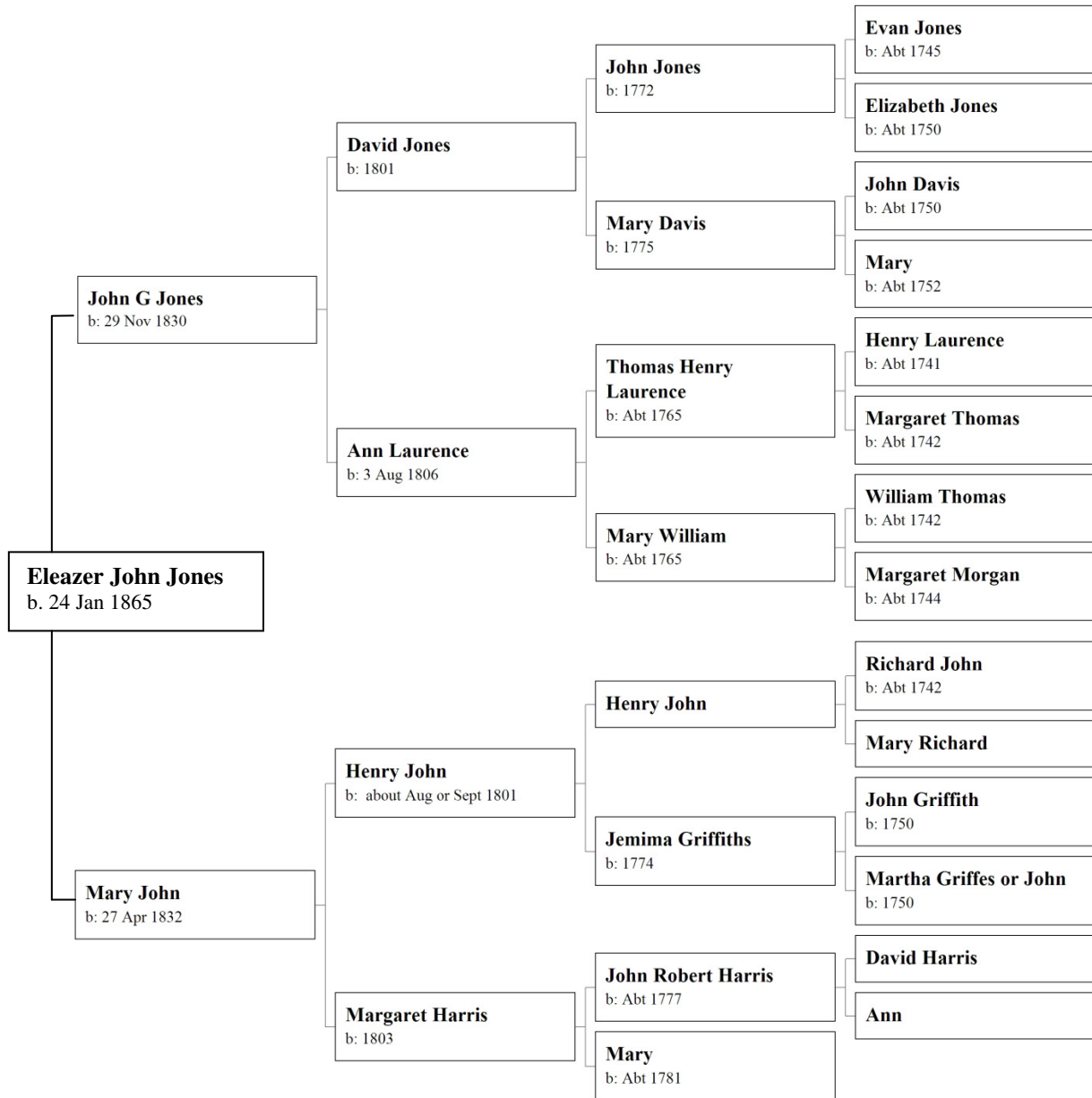
I gratefully acknowledge the many relatives I've contacted who have been willing to share photos, information, stories, and in many other ways be so helpful in my quest to uncover the past histories of our Jones ancestors. I appreciate those who have helped to preserve this information over the years; those who have treasured the treasures and kept them in such good condition.

I don't consider myself a true genealogical researcher, so I appreciate the many relatives who have put forth so much effort to research and document our family lines; particularly Lanette Brough on the Jones line. I appreciate the many wonderful family websites, especially on the James and Holyoak lines and the wealth of information they share. I tried to note the websites where photos and other documents were obtained, and recommend those sites to you. (I do note however that when I now try to access the site jamesroots.com, it no longer comes up.)

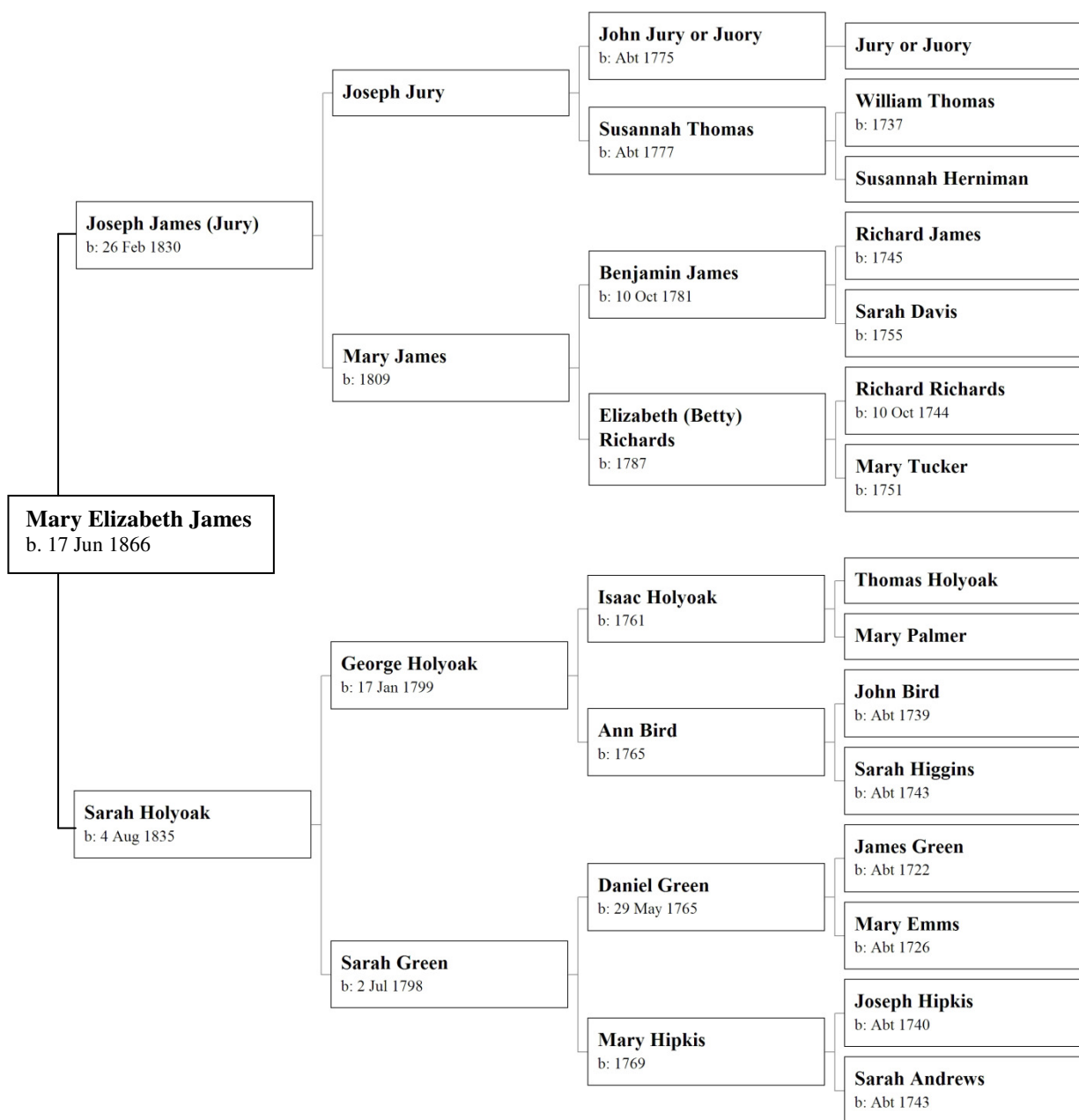
I appreciate those who have helped me with proof reading and preparing this manuscript for publication, especially my brother-in-law Steve Clark who did most of the proof-reading, and my daughter Jeanette Coffey who also helped. I acknowledge the help of my sister, Carolyn Clark, for her insights and contributions throughout the whole process of preparing this book.

I especially appreciate our wonderful ancestors who left us such a marvelous heritage. I appreciate their faith and perseverance in spite of all the obstacles they had to overcome. These ancestors of ours willingly gave up all they had for the Gospel of Jesus Christ and to build up The Church of Jesus Christ of Latter-day Saints. They continued faithful throughout their lives; amid good times and bad, happiness and sorrows. May we likewise give our all to the building up of the Kingdom of God and His righteousness during our lifetimes through good times and bad, happiness and sorrows; that at the end of our lives our posterity may say of us that we really were *Keeping up with the Jones's*.

Pedigree Chart of those covered in this book



Pedigree Chart of those covered in this book



England and Wales

County Structure before 1974



Highlighted areas are where our Jones ancestors lived.

A Brief Background on Wales

For many of us living in the United States of America, with its relatively short known history of about four centuries, the idea of living in a land where ruins abound is a bit incomprehensible. While it is true that in the Americas we have some ancient Indian ruins, that period of our land's history is shrouded in speculation and most of us don't think of them as part of our past. Thus our recorded American history is relatively short when compared to that of Wales, where some ruins date from before the Roman Empire. In order to better understand our Welsh ancestors, let's take a quick look at the history of their homeland, and our heritage – Wales.

(Speaking as someone who didn't really enjoy history class – if you want to skip this section and head straight for the good stuff, that's fine with me! However, I do recommend that you at least read the portions titled “*Jones and John Names*” and “*Religion*” at the end of this section. Of course, after learning more about your Welsh ancestors you may want to come back and read more of this later. For those who *really* like history, I apologize if this introduction is too brief. Please feel free to learn more on your own.)

Early Celts

Around 1,000 B.C. the Iron Age had arrived in what is now Wales. The Britons lived in large hill forts for protection, practiced farming, and also worked extensive copper mines. They were not isolated; there is evidence that they had contact with those living in the Mediterranean area and Austria. Between 500 and 100 B.C. the Celtic language arrived in Britain, carried by migrants who were part of a Celtic “empire” encompassing people all over Northern Europe. The Greeks called them “Keltoi”, the Romans, “Celtai”; we call them “Celts” (pronounced with a hard *c* sound).

Despite their fierceness in battle, lack of political unity led to their eventual defeat against the much better armed and organized legions of Rome. Most of the island became the Ancient Roman Province of *Britannia*. Although the language changed to reflect Latin roots in other areas conquered by Rome, Wales was able to hold on to their Celtic customs and language. Their native tongue survived into the present day Welsh with only a few additions of words stemming from Latin. After the fall of Rome, Germanic tribes (Angles, Saxons and Jutes) assimilated many of the people on the island, but not those in what is now Wales.

Although considered “Britons” by those outside of Wales, the people in Wales call themselves the *Cymry*. The word “Welsh” was used by Saxon invaders to denote foreign people who had been Romanized. Originally it meant a Germanic neighbor, but eventually came to mean someone who spoke a different language. The Welsh people call themselves *Cymry*, their country *Cymru* and their language *Cymraeg*.



Above: St. Goyan's Shrine hidden in a rocky crevice

As the sea was the pathway for marauding Vikings (the Normans), many of the holy shrines in Wales lie in valleys or hollows hidden from the sea such as this one at St. Goyan's. It is placed in a steep narrow crevice in the coastal rocks, as protection from enemies looking for easy treasures from the poorly protected but richly endowed monasteries of the Celtic Church.¹ Built from the same rocks that surround them, the buildings easily blend into their surroundings.

Due to the fierceness of attacks by the Vikings in the late 700's A.D., Wales had to come up with a unifying leader. The warrior king, Rhodri Mawr (Rhodri the Great) became king of most of Wales and led them to victory over the Vikings in 856. After his death, his sons formed an alliance with Alfred the Great, King of England, and the Welsh were never able to break free of this dependence on England for the rest of their history.

During the Norman (Norman means *northmen* or Vikings) Conquest, "Marcher Lords" were set up to rule in three different parts of Wales. Soon Norman castles dotted most of the countryside, where each Norman earl reigned as a minor king.

While the Saxon² language changed in England due to the influence of Latin and French, the Welsh language thrived in Wales. Welsh literature flourished and many of the old poems and writings still survive including tales of the heroics of Arthur, a great leader who defeated the Saxons twelve times in battle. These tales accompanied the migrations of British people and in the 12th Century, Chretien in France transformed them into the *King Arthur* tales we are familiar with today.

Wales Becomes Part of England

Wales' annexation to England began with the union established by the Statute of Rhuddlan in 1284, however formal recognition waited until 1536 due to troubles the interim kings of England had with foreign powers and their own subjects. Henry VII was of Welsh lineage, so the people of Wales supported him as king. His son, Henry VIII in 1536 passed the Acts of Union providing for the political annexation of Wales to England and giving the Welsh the same rights, freedoms, liberties and privileges any other of the King's subjects enjoyed. This gave Wales representation in Parliament, settled the border disputes by creating new counties out of the old lordships, and abolished any legal distinctions between the citizens of Wales and England. All of this took place without any consent on the part of the Welsh people who had no say in the matter, yet no spirit of rebellion rose against it either. This opened up opportunities for individual advancement, and many Welsh citizens flocked to London and other parts of England to see if their positions could be improved there.

¹ *The Long Struggle for Identity: The Story of Wales and its People* by Peter N. Williams, Ph.D.
(<http://www.britannia.com/wales/whist.html>)

² The Saxon tribes used a Germanic language which later became Anglo-Saxon as the two tribes merged, and later the language changed into Old English. http://en.wikipedia.org/wiki/Great_Britain

Henry VIII divided Wales into twelve counties and joined Monmouthshire to England; however it was still under the Welsh Administration of Justice. In our time Monmouthshire is again part of Wales, and in our genealogies we may see it listed both ways: Monmouthshire, *England*; or Monmouthshire, *South Wales*. For our Welsh ancestors time period it should be Monmouthshire, *England*, as it wasn't made part of Wales again until 1974.

The indomitable spirit of the Welsh is described by Rhys Jones in his "Gorchestion Beirdd Cymru" (The Exploits of the Bards of Wales, 1773), written nearly three hundred years ago:

God has shown more love and favour to the Welsh than to almost any other nation under the sun.... Although we were conquered by the Romans, and driven by the Saxons from the lowlands of England to the Welsh highlands, and later conquered by the Normans; and although laws were passed specifically to delete our language totally from the face of the earth; yet the Most High has given us strength and resilience to withstand all the incursions of our enemies, however frequent they have been, and to retain our language and some of our possessions, also, despite them all; and let us hope that we shall remain so forever more.¹



Flag of Wales

A Word about *Shires*

Wales was divided into twelve geographical sections sometimes referred to as *counties* and other times as *shires*. Hence, sometimes the area of Glamorgan may be written as Glamorganshire, and other times as the County of Glamorgan; both are one and the same.

Jones and *John* Names

Jones, one of the most common surnames in Wales, is not linked to any specific locality. Early Welsh surnames were patronymic, meaning that the first name of the father

¹ *The Long Struggle for Identity: The Story of Wales and its People* by Peter N. Williams, Ph.D.
(<http://www.britannia.com/wales/whist.html>)

Information was also obtained from www.bbc.co.uk/wales/history/

became the surname of the child. This continued until sometime between the 1200's and 1600's when surnames started being passed to the child unchanged, much as they are today. Hence many forenames became surnames; the surname *Jones* comes from the forename *Johannes* during the Roman period, which in Welsh was *Leuan*. When permanent surnames were adopted, *Leuan* became *Jones* and sometimes *Evans*. *John* was borrowed and used as a forename in the thirteenth century, and was later used as a surname, sometimes as *John* and other times as *Jones*.¹ Thus our ancestor *Henry John* is sometimes referred to as *Henry Jones*, and either is correct as they are one and the same person.

Religion

The first Bible was printed in Welsh in 1588, and surprisingly most of the people in Wales could read. In 1650 the Act for Better Propagation and Preaching of the Gospel passed, appointing officials to investigate complaints against the clergy in order to weed out those considered unsuitable. Puritan doctrines had been taking root in Wales, and since they had their own Welsh Bible, they were becoming a "People of the Book". Traveling ministers were welcomed throughout Wales; they appealed to the people's sense of religious independence.

One of these evangelists, Vavasor Powell, advocated public hymn singing and was one of the most dynamic preachers of them all.

Visitors to modern Wales, if they are lucky enough to get in on a "singing night" at a local pub, are usually thrilled by the quality of the singing and the extraordinary harmony of the singers. The songs are usually the standards for large choirs, classical and semi-classical or hymns. As Wales still regards itself as a Celtic nation, one would expect to find the kind of music played and enjoyed in Ireland, Scotland or Brittany; certainly it may come as a shock to one not accustomed to the repertoire of Welsh Male Voice choirs to hear a whole room full of people burst into the chorus of the hymn "Cwm Rhondda" (Guide Me, Oh, thou Great Jehovah) without missing a beat. But the Welsh have a long, long tradition of singing in harmony.²

Some of these early Methodist ministers in the mid eighteenth century included John Wesley who taught a reformed religion though he never left the Church of England. The Jones family espoused his teachings and became members of the Wesleyan Methodist Church Circuit of Glamorgan, Brecon and Monmouth.

Reformers opened the way for missionaries of The Church of Jesus Christ of Latter-day Saints who taught the Restored Gospel. The people of Wales were ready to receive it. It has been estimated that twenty percent of the people in Utah have Welsh ancestry. Even the famous *Mormon Tabernacle Choir* has its roots in Welsh history, as it was begun by Welsh immigrants who loved to sing the hymns of Zion.

It is into this setting that the story of our ancestors begins.

¹ <http://www.data-wales.co.uk/jones.htm>

² *The Long Struggle for Identity: The Story of Wales and its People* by Peter N. Williams, Ph.D.
(<http://www.britannia.com/wales/whist.html>)

Chapter One

Jones Beginnings

Information for our early Jones ancestors is difficult to determine precisely, especially since their names were so common. As new records and information become available, we may discover corrections that need to be made. Here is the story of our ancestors as currently known.

John and Catherine Jones – about 1720's

Evan and Elizabeth Jones – about 1740's

The farthest back our known Jones history goes is to **John Jones** and his wife, **Catherine Jones**.¹ We are guessing they were born about 1720-25, and lived in or near beautiful Llangeithio, Cardiganshire, South Wales. They were the parents of **Evan Jones** who was also born in the county of Cardigan, Wales, probably in the same vicinity of Llangeithio, somewhere between 1745 and 1755; again that birth date is an approximation. They very likely had other children as well; unfortunately, at this time, we don't know who they may have been.

The County of Cardigan, now known by the ancient name of *Ceredigion* (so as to avoid confusing it with the town of Cardigan), had an economy based on farming, seafaring and mining. Since Evan's son became a farmer, we assume Evan, and probably his father, farmed as well.

Evan married **Elizabeth Jones**² we are guessing around 1770 and they were the parents of four children. Their first child, our ancestor, **John Jones** was born about 1772 in Cardigan County, Wales, probably in or near Llangeithio. Three other children listed on the Llangeithio, Cardiganshire transcript³ could belong to the same family: a son **Howel Jones** was christened September 29, 1774, in Llangeithio, Cardigan, Wales. A daughter, **Elizabeth Jones** was christened November 14, 1776, in Llangeithio. Another son, **David Jones**, was christened February 12, 1779, also in Llangeithio. The christening records at Llangeithio list the place of birth of many of these children as *Cefnllangethio* or *Kefnllangeithio*. This was probably the name of Evan's farm or where he lived.

¹ Jones was Catherine's maiden name.

² Jones was also Elizabeth's maiden name.

³ Llangeithio Cardiganshire Public Record transcript film# ANLW 104503

Keeping up with the Jones's

Less than a year and a half after the birth of their last son, on May 6, 1780, **Evan** was buried in the small churchyard at Llangeithio. This left **Elizabeth** a young widow with four small children to care for. As the oldest son, a lot of responsibility now fell on John's shoulders; even though he was only eight years old.



Llangeithio church where Evan Jones is buried and where his children were christened
(photo courtesy of Lanette Brough, descendant of John G. Jones)



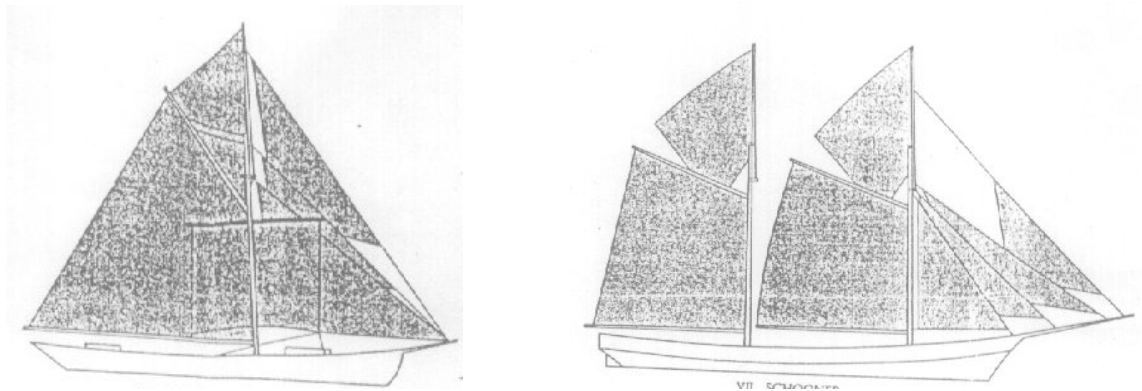
John Jones and Mary Davis

Evan's son, **John Jones** (born in 1772 in Cardiganshire, Wales), most likely was also born at Cefnllangeithio the same as his three younger siblings, but we have no records showing his birthplace or christening.

When **John** grew up, he married **Mary David**¹ or **Davis** in 1793. Mary, the daughter of **Samuel David** and **Elinor Davies**, was christened October 7, 1775, in Llanddewi Parish, Aberarth, Cardigan, Wales.

Aberarth, about ten miles north-west from Llangeithio, is situated on the small river Arth (for which it was named, meaning *bear*). There the river flows into the bay of Cardigan. The Llanddewi Aberarth Parish covers 3,000 acres of hills and vales flowing with rivers and streams.

In the diary of John G. Jones (grandson of the John Jones who was born in 1772), he says that his mother, **Mary**, was born in “Aberavon,” which would correctly be spelled Aberaeron, taking its name from the Aeron River. Aberaeron is just down the coast line a few miles south of Aberarth, and was in the same parish as Aberarth. Mary’s family may have been farmers as the soil in that area was mostly under cultivation, or they may have been involved in the ship-building industry, fishing trade, corn mill, or woolen mill the area was known for. Before the advent of the railroad, South Wales was isolated from North Wales and England by the Cambrian Mountains, thus boats were used as a means of trading along the coastal cities of Cardigan Bay, as well as fishing for Herring to export to Ireland.



Types of boats made in Aberarth and Aberaeron: left, Sloop or Smack; right, Schooner.



Llanddewi Aberarth Church

Mary was most likely christened in the Llanddewi Aberarth church. There is evidence that a building for worship had been on that same site since the ninth century. The sixty foot tower of the building dates back to medieval times, but the rest of the church was rebuilt in 1860. The Viking Hogsback stone pictured on the next page was believed to have been used as a burial stone, possibly by Viking invaders killed in Wales.

¹ The name *David* is interchangeable in spelling with *Davis* or *Davies* in Wales.



Inside the Tower of the Llanddewi Aberarth Church (Which dates back to medieval times.)
Left: Viking Hogsback Stone inside Tower Right: Other ancient carved stones inside the
Tower (Photos from <http://www.aberarth.internet-today.co.uk/aberarthchurch.html>)



Original Corn Mill in Aberarth dating back to the early 1500's and its beautiful gardens.
Photos from <http://www.aberarth.internet-today.co.uk/index.html>

At this time we aren't sure where **John** and **Mary** were married. We don't find their marriage recorded in the church records of the Llangeithio church, so they were most likely married in the church at Aberarth, or they may have been married instead in the parish church of Henfynyw; to our knowledge, no marriage records have been found for them so far.

John Jones took his lovely bride back to his farm at Llangeithio. He was a stone mason as well as a farmer, and built a beautiful rock home on his fifty acre farm at Penlanfach, Llangeithio, Cardigan, Wales. We know that their third child was born in this farmhouse, and presume the rest were as well, as they were all born at Penlanfach. This home, now over 200 years old, still stands as a monument to John's sturdy workmanship. Penlanfach was the name of the farm, Llangeithio was the name of the town or village the farm was near, Cardigan or Cardiganshire was the county name.



Modern view of Penlanfach farm and farmhouse built by John Jones circa 1795; the rock part is original, the white part was added on at a later time. The original Jones farm had 50 acres. (Photos by Lanette Brough in 2006)



View showing addition onto original rock part of house.

Pictured: Joelen Dearden (sister of Lanette Brough), Mary North (present owner), Edna (tour guide)



Original rock fireplace
(Photos by Lanette Brough)



Room in John Jones farmhouse at Penlanfach
(Jim Dearden, husband of Joelen, pictured)



Inside the farmhouse: The original door is in the left photo in the bottom right corner at the bottom of the stairs. Notice the rock work all around the fireplace wall, and large black wooden beams across the ceiling.



Different view of the stables on the John Jones farm at Penlanfach
(Photos by Lanette Brough)



Other views of the stables at Penlanfach farm in Wales. This stable is on the National Historical Record so it has to be maintained like the original. Since the house has been added on to, it is not on the registry.

John and **Mary** were the parents of fourteen children, at least eight of them living to maturity. There were at least five other families of “John and Mary Jones” living nearby during the same time whose names appear on the church records, so keeping the children in the correct family was a bit of a challenge for genealogists. Our John and Mary were farmers living at Penlanfach, sometimes spelled *Felinfach*.

John Jones and Mary David were the parents of:

Jane	c. 15 Nov 1798
John	c. 11 Aug 1799
David	b. 1801
William	b. 5 Sep 1803
Thomas	b. 19 Dec 1804
Mary	b. 19 Aug 1806
Elizabeth	b. June 1808
Elenor	b. 1810
Larry	b. 28 June 1811
Samuel	b. 28 June 1811
Samuel	c. 24 June 1814
Shadrach	b. 1815
Jane	b. 7 Sep 1817
Evan	c. 28 Jan 1820

Their first child, a daughter named **Jane Jones**, was christened November 15, 1798. We aren't sure how long she lived, but presume she died sometime before 1817 when another daughter was given that name.

The second child, **John Jones, Jr.**, was christened August 11, 1799 in Llangeitho, Cardigan, Wales. He married Rachel Jones April 22, 1828, who was also from Llangeitho. John had a long life of seventy-four years, passing away April 5, 1873, at Tregaron, Cardigan, Wales.

Our ancestor, **David Jones**, was the third child and second son. He was born in 1801 on the family farm in Penlanfach, Llangeithio, Cardigan, Wales and lived to be nearly forty-nine years old. More will be told of him later in this record.

William Jones, John and Mary's fourth child, was born September 5, 1803, and married Margaret Davies on November 7, 1826, at St Mary's Parish Church in Aberteifi, Cardigan, Wales.

Just over a year after William's birth, another son, **Thomas Jones**, was born December 19, 1804. He married Mary Jones on September 11, 1828. Less than two years after his birth, a daughter, **Mary Jones**, was born on August 19, 1806. She married Josiah Rees on February 17, 1828.

Elizabeth Jones was the next child born to John and Mary. She lived about a month and a half as she was born in June and died August 4, 1808. The next daughter, **Elenor Jones**, was born in 1810; she had a long life of seventy years, living until 1880. She married John Evans on October 27, 1827, in Gelligaer, Glamorganshire.

Larry and Samuel Jones were twins born June 28, 1811. **Larry** lived about four years, passing away in 1815. Unfortunately **Samuel's** life was even shorter, as he didn't make it to his first birthday, but passed away February 29, 1812.

A second **Samuel** was christened June 24, 1814. This Samuel lived to be sixty-five years old, passing away March 22, 1880. Samuel married Mary Griffith in Strata Florida or *Ystrad Flur*, a chapelry in the parish of Tregaron, Cardigan, Wales on November 17, 1833.

Shadrach Jones, born in 1815, was the next child in this family. He died as a young man according to the journal of John G. Jones. He was followed by a daughter also named **Jane Jones** on September 7, 1817. We assume she was named Jane in her oldest sister's honor who must have died by this time.

Their last child, **Evan Jones**, no doubt named after his grandfather, was christened on January 28, 1820, and married Mary Lloyd on July 28, 1841, at Blaenpenal, Cardigan, Wales.



Blaenpennal Church about a mile outside of the village; most likely the church where Evan and Mary Jones were married in 1841.

(<http://www.geograph.org.uk/photo/408691> <http://www.geograph.org.uk/photo/408676>)

Growth of Industry and Coal Mining

In the mid 18th century, industry gained a major role in the people's lives. Undoubtedly this affected the Jones family as well. Products from quarries and woolen mills were exported overseas, including flannel and stockings. Copper and iron were heavily mined, as was the coal necessary to run the furnaces with which to refine them. The need for iron and coal was great, especially during the American Revolutionary War, the Napoleonic Wars, and for the coming of the railways. By 1827, the iron industry in the south of Wales produced half of all Britain's iron exports, with much of it going to the United States.



The growth of industry brought with it a need to improve the workers working conditions and wages. An attempt to form unions began in the 1820's, but it was squelched. After the failure of unions, some resorted to violence against the property of the iron masters and coal mine owners.

Left: Nantyglo Roundhouse tower built by mine owners as a fortress in case of attack by miners.

The growth of industry in Wales brought many Welsh who had gone to England back to the valleys of Wales, which helped the Welsh language and customs survive. However it came at a cost to the beauty of their country.

In 1847, one writer described the Rhondda Valley in Wales thus:

The people of this solitudinous and happy valley are a pastoral race, almost wholly dependent on their flocks and herds for support...The air is aromatic with wild flowers and mountain plants, a Sabbath stillness reigns.

Only three years later, the celebrated English author Thomas Carlyle described the same scene in a letter to his wife:

Ah me! 'Tis like a vision of Hell, and will never leave me, that of these poor creatures broiling in sweat and dirt, amid their furnaces, pits, and rolling mill...The Town [Merthyr] might be, and will be, one of the prettiest places in the world. It is one of the sootiest, squalidest and ugliest; all cinders and dust mounds and soot...Nobody thinks of gardening in such a locality --all devoted to metallic gambling.

In the counties of Glamorgan and Monmouth, the long, verdant valleys quickly filled up with factories, mills, coal mines, iron smelting works (and later, steel works), roads, railways, canals, and above all, people. Houses began to spread along the narrow hillsides, filling every available space upon which a house could be set, small houses, crammed together in row after row, street after street, town after town, all strung together on the valley floor. Houses separated only spasmodically by the grocery store, the somber, grey chapel, or the public house. Above them all loomed the blackened hillsides and the slag heaps of waste coal or industrial refuse. And all this brought about by the discovery of coal.¹

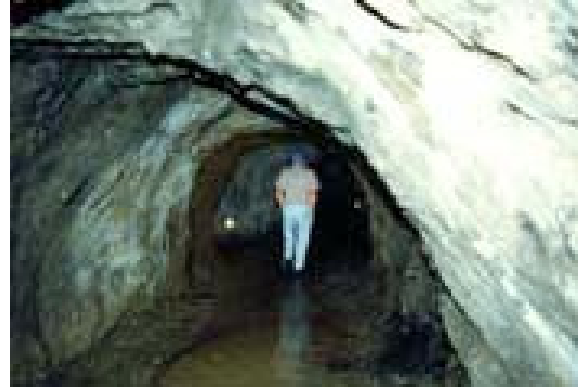
Coal played a major part in our heritage as well. Our ancestors left farming and the rural lifestyle of their fathers to become coal miners.

¹ *The Long Struggle for Identity: The Story of Wales and its People* by Peter N. Williams, Ph.D.
(<http://www.britannia.com/wales/whist.html>)

Keeping up with the Jones's



Green verdant valleys in Wales



Entrance to a mine in Wales



Nineteenth century coal miner's lamp (photo by Jeffrey L. Thomas)

Chapter Two

David Jones and Ann Lawrence

Our ancestor, **David Jones**, the third child of **John Jones** and **Mary Davis**, grew up on the family's beautiful farm, Penlanfach, at Llangeithio, Cardiganshire. When he was old enough, he left the farm to become a coal miner. When he was almost twenty-six years old, he married **Ann Lawrence**¹ on September 25, 1827, in the parish of Gelligaer, Glamorganshire, Wales. **Ann**, the daughter of **Thomas Henry Laurence** and **Mary William**,² was born in Pant y Wain, Glamorganshire, Wales, on August 3, 1806. For some reason Ann always thought her birthday was August 2, 1807, so she always thought she was a year younger than she really was! This is the birth date that appears on her church records and even her tombstone. It wasn't until after obtaining a copy of her christening record from the Presbyterian Church that we knew of the error.

Pant y Wain, subsequently called Gelligaer, is located on the south east side of Wales, overlooking the Rhymney valley. In the surrounding area are many colliery³ villages, and most likely David was working in one of these when they met.

David Jones and **Ann Lawrence Jones** were sturdy, hard working people "who always took time to love and instruct their children."⁴ Life was hard for them, and the little family moved around quite a bit, going wherever David's work took them. David's son, John G. Jones wrote, "We have a comfortable living because my father works underground and I have a little schooling, and when I was about seven years old, I went to work with my father, and from that time until I was nineteen years old we moved to different places." We know some of the places they lived by where their eight children were born.

¹ *Lawrence* and *Laurence* look almost identical when handwritten. I have chosen to spell it *Lawrence* here as that is the way it was carved on Ann Lawrence Jones' tombstone in the Provo Cemetery, but I believe both spellings are interchangeable as spelling wasn't as emphasized at that time.

² Mary is sometimes referred to as Mary Thomas Morgan. Apparently her name was patronymic, her father's name was William Thomas and her mother was Margaret Morgan.

³ Coal mining

⁴ *Biography of John G. Jones* from Daughters of the Utah Pioneers, written by one of his children.



Left: Castle Hill, in Gelligaer Ystrad Mynach, Caerphilly, Great Britain. David and Ann were married in Gelligaer.

(photo by Roger Cornfoot
<http://www.geograph.org.uk/photo/429649>)

When John G. Jones says they had “a comfortable living” it must mean they were slightly better off than most of the other coal miners. Most coal miners lived in little more than a hovel; and that poorly constructed. During the depression years, coal miners were so upset by their living and working conditions that unions began to be organized. When unions didn’t work out, sometimes the miners would take matters into their own hands and rise up in rebellion, destroying property belonging to their bosses. When the miners couldn’t pay their bills, this affected the shopkeepers and everyone else involved with them, so many others were sympathetic to their cause. We aren’t sure what part David took in any of these activities, but undoubtedly he was affected in some way by them.

Children of coal miners were often put to work at a young age, as **John G. Jones** says he went to work with his father when he was seven years old. It was hard for them to get much schooling under those circumstances, so the education level in Wales dropped during the industrial era. Somehow John G. Jones managed to learn to read and write, and we are grateful to him for keeping a journal and recording his genealogy in it, as that is the only way we know of some of our ancestors since many of the original records no longer exist.

David Jones and Ann Lawrence were the parents of:

John	b. 22 July 1828
John G.	b. 29 Nov 1830
Shadrach	b. 19 Nov 1832
Adelaide	b. 1835
Eleazer	b. 1837
Eleazer	b. 1839
Ann	b. June 1843
Baby boy	b. Dec 1846
Eleazer	b. 27 July 1848

The first baby of **David** and **Ann Jones**, was a son they named **John Jones**, most likely after his grandfather, John Jones. This first baby John was born July 22, 1828, in Dowlais, Glamorgan, Wales, but was buried August 2, 1829, in Llanelli, Brecon, Wales, shortly after celebrating his first birthday.

When **John G. Jones** was born, he was named in honor of this deceased older brother and his paternal grandfather, both named John Jones. The tradition handed down through the family was that the letter “G” for his middle name was not an initial for a middle name, but was a letter only, given to serve as a distinction between all the other men and boys named John Jones, as that was a popular name in Wales. According to the story, when they got off the boat in America, all the men named John Jones were lined up and the first one was called

John A Jones, the next was John B Jones and so on going on down the line. Our John Jones must have been the seventh in the line to receive the letter *G* as his middle name. Since the letter isn't an abbreviation for a name, it doesn't have to be followed by a period; however since John G. Jones clearly signed his name with a period, we will include one as well.

John G. Jones was born on November 29¹, 1830, at Llanelly², Brecon, Wales. Earlier that same year, The Church of Jesus Christ of Latter-day Saints was organized in America on April 6th. This new religion would play a leading role in the future of the Jones family. According to the Wesleyan Methodist Circuit of Glamorgan, Brecon and Monmouth, John G. Jones was christened in the Parish of Llanelli on January 28, 1831. We're not sure exactly which church building was used but believe it may have been the one closest to their home, the Lannelli Parish Church.



Above left: Llanelli Parish Church – probably where John G. and Shadrach Jones were christened. (photos by Jeffrey Thomas http://www.thomasgenweb.com/brynmawr_photos.html)

Above right: View of the South aisle looking from the altar inside the Llanelli Church. Couples getting married would have walked up this aisle from the door in the rear, been married at the altar, and walked back through the door as man and wife.

¹ Several accounts of his life history, including his autobiography, have his birth date as November 27, but his certificate of baptism clearly shows his birth date as the “twenty ninth day of November” 1830.

² Also spelled Llanelli, and Brecon is also spelled Brecknock or Brecknockshire.



Above left: Altar on the south side inside the Llanelli church. The Tudor period table dates from the 1600's. The rock work on the wall is a piscine.

Above right: Looking toward the altar in the front of the Llanelli Church.

This is the only church in the tiny village of Llanelli and is dedicated to St. Elli, which is how *Llanelli* got its name. This church dates back to the time of the Normans with the first part (the tower, south aisle and font) built between 1175-1250. A second nave¹ on the north was added in 1626. The stained glass is from the twentieth century with depictions of coal mining and iron making associated with the area. There are six bells in the bell tower which are rung regularly. The outside churchyards are maintained as managed wildlife areas.²

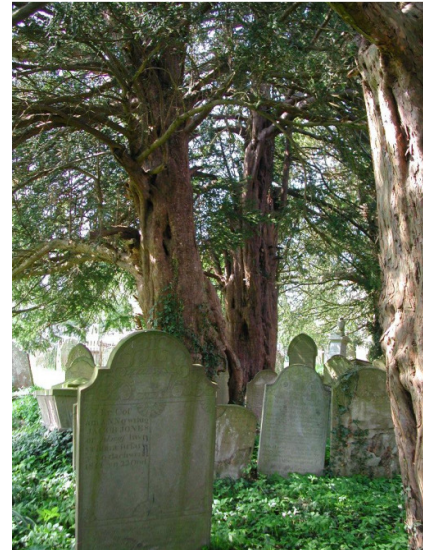


Church at Llanelli where John G. Jones and Shadrach were christened and where their older brother John is probably buried.

(Left photo by Alan Bowring <http://www.geograph.org.uk/photo/364419> Right photo by Jeffrey Thomas <http://thomasgenweb.com/brynmawr26.jpg>)

¹ The main part of a church, a long room used by the congregation; meaning they added on another room.

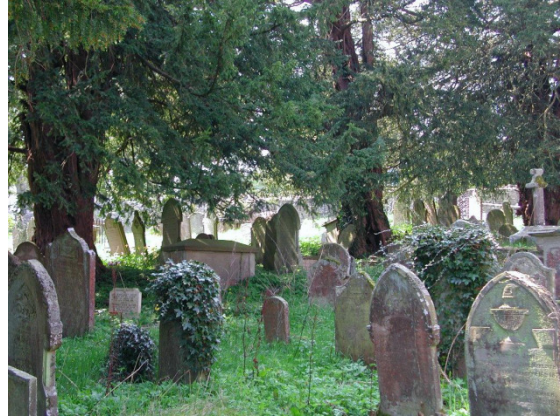
² <http://www.churchinwales.org.uk/swanbrec/churches/crick/5392.html>



Above left: Inside the Llanelli church view of altar and pews. Above right: Ancient cemetery at Llanelli Church. These Yew trees circle the church and were probably planted when the church was built between 1200 and 1250 – 800 years ago! (Photos by Jeffrey L. Thomas 2004 http://thomasgenweb.com/llanelly_church.html)



Cemetery at Llanelli with a spectacular view of the hills and village of Llanelli in the background. Baby John Jones, first child of David and Ann, was probably buried here.



Above left: Looking down the main walkway towards the entrance to the Llanelli Church.

Above right: Another part of the Llanelli Church Cemetery. Notice the venerable 800 year old Yew trees that surround the church. (Photos by Jeffrey Thomas)



Close up of the 20th century stained glass window showing scenes on the left of coal miners and on the right of iron workers. (Photo by Jeffrey Thomas)

Two years after the birth of John G. Jones, a baby brother named **Shadrach Jones** was born on November 17, 1832, while the Jones family still lived in Llanelli. John G. must have really liked this brother, as years later he used the name for one of his own sons as well. Shadrach was also christened in the Wesleyan Methodist circuit of Glamorgan, Brecon, Monmouth in the parish of Llanelli on December 23, 1832.

Two years after Shadrach's birth, a sister, **Adelaide Jones**, was born in 1834 at Cowbridge in the center of the Vale of Glamorgan, Wales. She lived less than four short years, passing away from Small Pox on February 22, 1838, in Garndiffaith, Trevethin, Monmouth¹, England. She must have also won a spot in John G.'s heart, as he named his oldest daughter Adelaide.



Trevethin Parish Church in Monmouthshire. Three year old Adelaide passed away while the family was living near here, and could be buried in the cemetery of this church.

David and Ann named three sons **Eleazer Jones**. The first was born in 1837, in Garndiffaith, Monmouth, England. He was three years old at the time of his death on July 13, 1840, in Dowlais, Merthyr Tydfil, Glamorgan, Wales. He was followed by another son, also named Eleazer Jones. This second Eleazer was born in the later part of 1839 and died the March 18, 1843, in Cwm Celyn, Monmouthshire, England. At the time of his death his age was said to be three years and six months. He was listed as a 1 year old in the 1841 census. We're not sure why both boys were named Eleazer when the first Eleazer seems to have still been alive at the time of the second one's birth. Perhaps the second one wasn't named until after the first one died or perhaps the age was listed incorrectly. Maybe someday we'll know.

The next child, a daughter, **Ann Jones** (undoubtedly named after her mother), was born in June 1843, just a few months after the second Eleazer's death. She was christened or baptized in the Wesleyan Methodist Chapel in the County of Glamorgan, Monmouth and Brecon² on September 11, 1843, in Rhymney or Bedwellty, Monmouth, England. We're not sure how long she lived. Three years later, while they were living in Abergavenny, Monmouth, England, they were again blessed with a son. This un-named **son** was born in December 1846, and only lived a short time as well.

¹ Monmouth was sometimes part of England and at other times part of Wales. At the present it is part of Wales.

² Perhaps this was a traveling ministry that served all three counties?

Keeping up with the Jones's

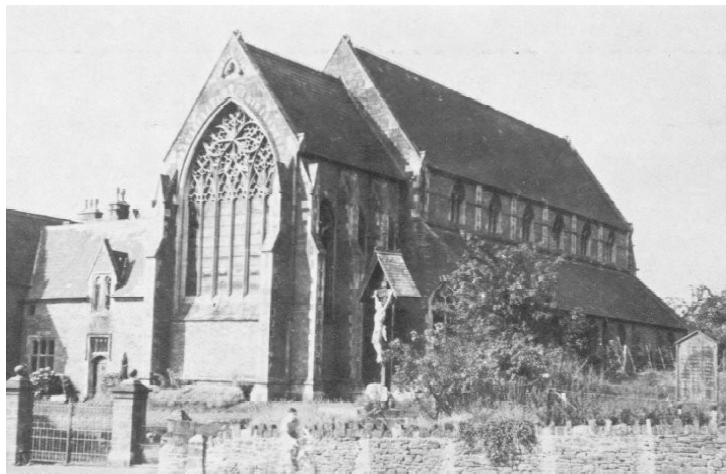
After so much heart ache at losing so many young children, David and Ann were grateful that their last child, the third son they named **Eleazer Jones**, was healthy and strong and grew to manhood. This Eleazer was born July 27, 1848, in Blaina, Monmouth, England. Eleazer must have been an important name to them.

Thus the David Jones family started in Pant y Wain (Gelligaer) in Glamorganshire, then lived in at least nine other places: Dowlais in Glamorgan; Llanelly in Brecon; Cowbridge in Glamorgan; Garndiffaith and Trevethin in Monmouth; Dowlais once again, followed by Merthyr Tydfil, in Glamorgan; Bedwellty, Abergavenny and Blaina, in Monmouth.



“Abergavenny Church” by Baroness Frances Bunsen (watercolour), 1838.

(Photo from <http://www.gtj.org.uk/en/blowup1/14280>)



Abergavenny, Roman Catholic Church. The Jones family did not attend this church, however it was an honored landmark they would have been familiar with while living in the area.



St. Mary's Abergavenny Parish Church in Monmouth

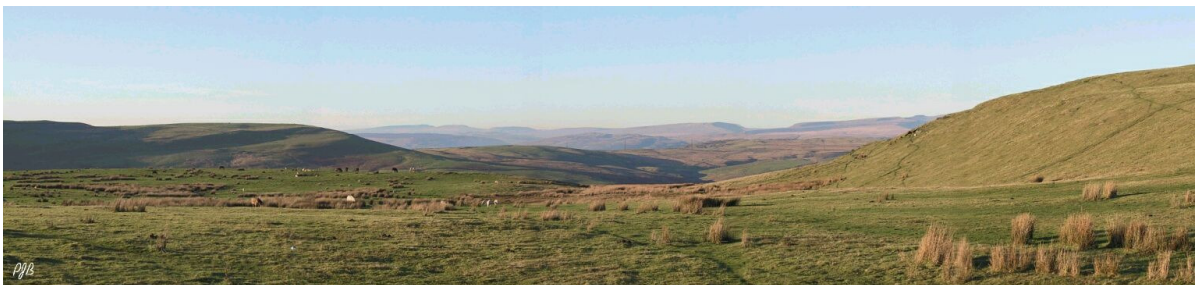


Left: River Usk at Abergavenny with Sugar Loaf (596 meters) in the background.

(Photo <http://www.geograph.org.uk/photo/410993>)

Right: The Usk River, Abergavenny next to the Bridge Inn.

(Photo by Peter Dean <http://www.geograph.org.uk/photo/255370>)



Panoramic view of Gelligaer, Glamorgan
<http://www.xkeys.free-online.co.uk/pan/gelligaer.htm>

America and The Church of Jesus Christ of Latter-day Saints

About the time of his last son's birth, **David Jones**, left for America in the summer¹ of 1848, hoping to build a better life for his family, and expecting to send them money so they could soon join him. In America, he worked in the coal mines, the last mine being four miles from Wilkes-Barre in the state of Pennsylvania. In the last letter his family received in 1850, he said he almost had enough money to send for his wife and Eleazer to join him in America. Unfortunately, David was killed in a coal mine accident shortly thereafter and the money was never recovered by the family. He is most likely buried near Maltby, Luzerne, Pennsylvania.²

The year after David left for America, his family back home came in contact with missionaries from America who were in Wales preaching the restored gospel as found in The Church of Jesus Christ of Latter-day Saints³. **Henry John**, one of the early converts to this church, spent much of his time preaching the gospel. While working in a coal mine together, he converted **John G. Jones**. John was baptized June 9, 1849, at Nantyglow, Coalbrook Branch, Monmouth, England, by his future father-in-law, Henry John. He was twenty one years old, and was ordained a Deacon in the Nantyglow Branch in the Monmouth Conference under the hands of Henry Jones [John] on July 1, 1849. Not long after, John's brother **Shadrach** also became interested in the restored gospel.

Though at first opposed to her son's new religion, **Ann Lawrence Jones** soon softened her heart and allowed her baby, **Eleazer**, to be blessed in the Cwm Celyn Branch of the LDS Church on January 3, 1850, by William Williams. Eleazer was about one and a half years old. This was fourteen years before Ann joined the LDS Church.

Not long after, Ann's son **Shadrach**, who was seventeen years old, was baptized on January 20, 1850, by Mezach Williams and confirmed by Thomas Giles. Shadrach was ordained a Deacon in the Aaronic Priesthood on October 30, 1850, and a Teacher on February 5, 1851, by **Henry Jones [John]**.

That following summer a branch of The Church of Jesus Christ of Latter-day Saints was established in Blaina, meeting in a room adjoining the Blaina Inn. This was the branch John G. Jones belonged to. We will learn more about the rest of John's life in future chapters.

¹ In John G. Jones's diary he says his father left in June, J. Petty Jones says it was sometime after the last baby's birth.

² As far as I know, no one was ever able to find his exact burial place.

³ Also referred to as the LDS Church or the Mormon Church.



Farm near Brynmawr at Nantyglo, Blaenau Gwent, Great Britain 2004
(photo from <http://www.geograph.org.uk/photo/498078>)



Modern Nantyglo, Blaenau Gwent
(Photo by Carol Rose <http://www.geograph.org.uk/photo/469402>)

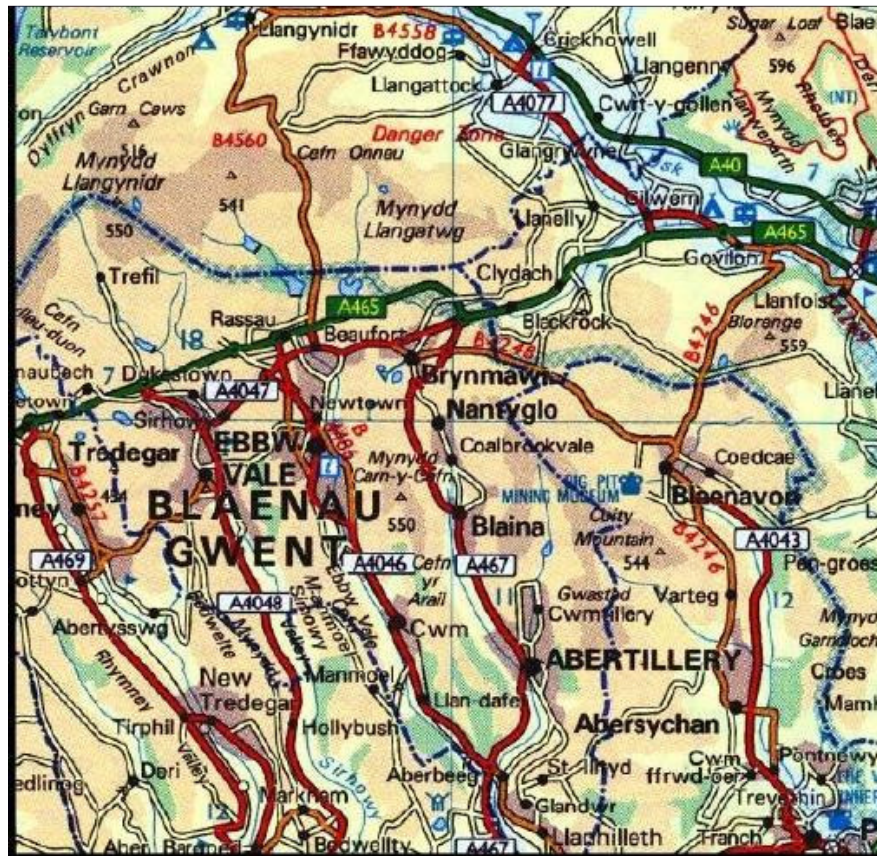
John G. Jones was baptized at Nantyglo.



Left: Cwm-Celyn Woodland
Blaina, Blaenau Gwent, Great
Britain.

Eleazer was blessed in the
LDS church in the Cwm-Celyn
Branch.

(Photo by Andy Dolman
<http://www.geograph.org.uk/photo/493395>)



Map of part of Monmouth

Llanelly where John G. Jones was born is in the upper right quarter towards the center. **Nantyglô**, where John G. Jones was baptized, is in the center of the map. **Blaina**, where the last Eleazer was born and a Branch of the Church was established, is just south of Nantyglô. **Bedwellty**, where daughter Ann died, is on the very bottom slightly left of center.

Shadrach Jones

Shadrach Jones, the second surviving son of **David** and **Ann Jones**, married **Mary Spencer Williams** on July 9, 1853, in Llanelli Parish, Brynmawr, Brecknock, Wales. She was also a Latter-day Saint, the daughter of **Thomas** and **Margaret Williams**. In 1856, two years after John G. left for America; Shadrach and his wife boarded the ship *Columbia*, heading for Zion on November 17, 1856. They arrived in New York in January 1857. Due to the threat of Johnston's Army marching to Utah, they stayed in the east. They made their way west where in Illinois or Missouri they met up with John and his wife Mary who were also heading to Zion. They all traveled in the same company across the plains to Utah, arriving September 16, 1859. Upon arrival, Shadrach and Mary settled in Willard, Box Elder County. Alice Harding tells us:

There were no children born to this union, but they provided a good home for many children who lived with them and partook of their love and hospitality. Among those who lived with Shadrach and Mary Williams Jones was Caroline Williams who came to them in her childhood and remained with them until her marriage. Evan Stephens spent a part of his young manhood with them helping to build houses by carrying the mortar up the ladder to Shadrach who was laying the stones. Mary's sister Margaret and her two grandchildren Lizzie and Luther Jones were given good home with this good woman, as was her niece Dagmar Williams. Shadrach had learned to be a stonemason in Wales, and this knowledge of building stone houses and stone walls here in Willard proved to be a great benefit to the people not only in Willard where the rocks from the nearby mountains were so plentiful, but his workmanship can be seen in many of the settlements of Northern Utah and Southern Idaho. The mortar he used to set the stone together hardened almost like cement does.

In the book written by Levi Edgar Young, *The Founders of Utah* is the following quotation. "The most beautiful old homes possibly of early days were rock homes. It is said that the best and oldest of those are at Willard. There was a humble old Welshman in early days who used to build rock houses. His name was Shadrach Jones. One writer tells us that one of the walls is two feet thick and the stones were laid in lime mortar."

Another quotation taken from the book *The Story of Utah* by Evans has this to say: "Rock houses were not uncommon in several parts of the country. This was especially the case in Willard, Box Elder County, Utah, where there were many of them. The walls were very thick and the mortar in which the rocks were placed became as hard as cement. A Welshman named Shadrach Jones was well known in those days as a builder of stone houses."

Prof. Evan Stephens when a boy lived with Shadrach and Mary Jones in their rock home in Willard, and they were a source of inspiration to Evan, and although Shadrach Jones was stone deaf he was the leader of a band of musicians and he was also a choir leader in Willard.

He and his wife loved to dance. At one time they turned the upstairs of their two-story rock home into a dance hall in order for the young people to

have recreation. The collection from the dances were taken at a table placed at the edge of the hedge in the back yard.

Shadrach Jones was called to take a mission to his native country Wales. He left his home April 10, 1883. Two months later he contracted a cold which developed into pneumonia. He died 24 June 1883, and was buried in Wales.

His wife Mary Williams Jones survived him thirty-eight years. She passed away 4 February 1921, and was buried in the Willard cemetery.¹

The tombstone inscription reads:

“In Memory of Elder Sadrach Jones, Missionary from Willard City, Utah, U.S.A., died at Fforest Fach June 24, 1883. Beautiful in good work he died at his post.”



Left: Tombstone of Shadrach Jones, who died of pneumonia two months after arriving in Wales to serve a mission to his native country in 1883. His headstone is still standing at Ravenhill, Swansea Higher, Glamorganshire. (Photo from Welshmormonhistory.org)

At the time of Shadrach's wife's death, the following was printed in the *Deseret News* on February 9, 1921:

Willard, Feb. 8, 1921. Funeral services for Mary Williams Jones of Willard were held in the Ward Chapel Monday afternoon under the direction of Bishop Ephraim White. The speakers were John F. Merrill, George Harding, John J. Ward, Bishop H. W. Valentine, Willard Facer, Bishop Joseph Hubbard and Bishop White.

Mrs. Jones died at the home of Mr. and Mrs. W. J. Facer in the city Friday evening at 7:00 o'clock following a day's illness. She was born in Wales [on] May 16, 1836² and came to this country locating in Willard. Her husband Shadrach died while performing a mission about 38 years ago. Mrs. Jones never had any children. During the last year of her life she was blind.

¹ Shadrach and Mary Williams Jones by Alice Harding (Feb 1960)

² Endowment House film 183405 gives her birth date as 16 May 1834.

Ann Lawrence and Eleazer Jones

Ann Lawrence Jones, now a widow, remained in Wales with her son **Eleazer** until 1869. On September 4, 1864, she was baptized a member of The Church of Jesus Christ of Latter-day Saints by Richard Thomas and confirmed September 15, 1864, by Evan Richards in the Tredegar Branch in Monmouth. Eleazer was baptized on August 22, 1869, three days before sailing for America. He was twenty years old. With the assistance of the Church Emigration Fund,¹ at a cost of \$195.44 American money, they left Liverpool for Utah on August 25, 1869, aboard the ship *Minnesota*, arriving in New York September 6, 1869. They disembarked and continued on to Utah. Morris Ensign was the President of the company of returning missionaries and immigrant members with whom they traveled.

Ann, and probably **Eleazer** as well, first lived with her son **Shadrach** in Willard, Utah, and then moved to Provo, Utah to live next to **John G. Jones** who bought Ann a house next door to his own at 1st North and 1st West in Provo, Utah. She lived there until her death, December 23, 1872. She is buried in the Provo City Cemetery with the following Welsh inscription on her tombstone:

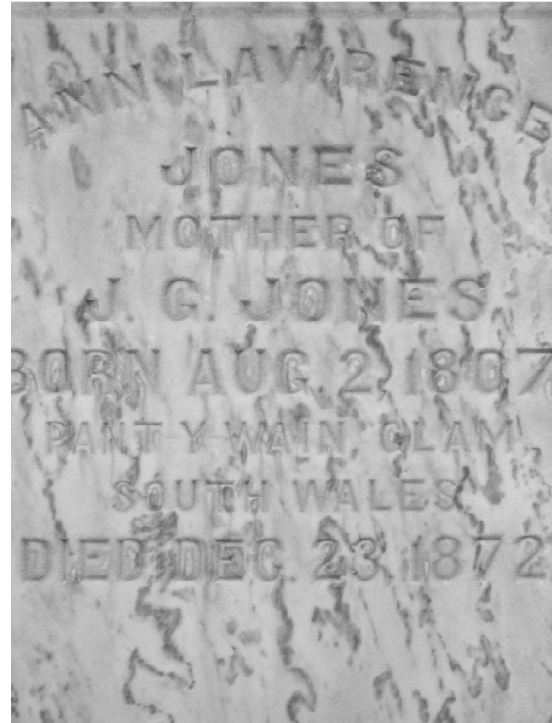
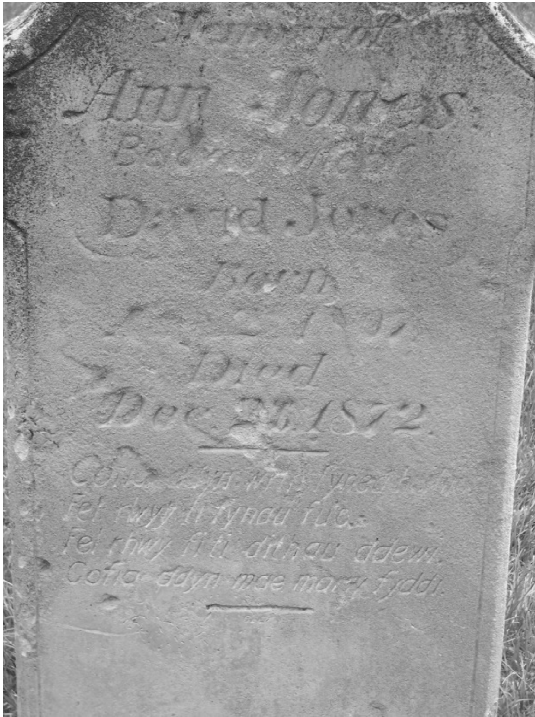
*Cofia, ddyn, wrth fyned heibio
Fel rwyf tithau, finnau fuo':
Fel rwyf innau tithau ddeui -
Cofia, ddyn, mai marw fyddi.*

The English translation:

*Ponder, man, as you pass by
As you are now so once was I:
As with me, none can deny,
So too shall your life swiftly fly.*

David and Ann's youngest son **Eleazer** married **Caroline Chittenden** (from Camden, New South Wales, Australia), August 18, 1877, at Provo. They settled in St. John's Arizona. Eleazer died May 20, 1914, at Whiteriver, Gila, Arizona where they had raised twelve children.

¹ British Mission film 225696, p.93, part #3. Many years later it was discovered that this money had never been repaid, so "J" Stephen Jones and his father paid back this loan, taking inflation into account.



Original tombstone of Ann Lawrence Jones with Welsh inscription is on the left, a newer tombstone for the Jones family is on the right. (Photo by Janice Williams 2005)

Inscription on the left reads:

In
Memory of
Ann Jones
Beloved wife of
David Jones
Born Aug. 2, 1807
Died Dec. 23, 1872.

Cofia, ddyn, wrth fyned heibio
Fel rwyf tithau, finnau fuo':
Fel rwyf innau tithau ddeui -
Cofia, ddyn, mai marw fyddi.

Inscription on right reads:

Ann Lawrence
Jones
Mother of
J.G. Jones
Born Aug 2, 1807
Pant Y Wain Glam
South Wales
Died Dec. 23, 1872

Chapter Three

Our Laurence Ancestors

The Thomas Henry Laurence Family

Ann Lawrence's father was **Thomas Henry Laurence**¹, born about 1765 in Cardigan County, Wales. His first wife, **Mary William**, was born in Pant y Wain, Glamorgan, Wales also about 1765. They were married September 8, 1787 in Merthyr Tydfil, Glamorgan, Wales. They had a large family of thirteen² children, five sons and eight daughters.

Thomas Henry Laurence and Mary William's children:

Gary	b. about 1787
Margaret	b. 1789
William	b. 1791
Mary	b. 12 June 1793
Jeremiah	b. about 1795
Thomas	b. about 1797
Sarah	b. about 1799
Jane	b. about 1800
Emily	b. about 1801
Janet	b. about 1805
Ann	b. 3 Aug 1806
John	b. about 1807
Ester	b. about 1808

Their first child, **Gary Laurence**, was born about 1787 in Merthyr Tydfil, Glamorgan. **Margaret Laurence** was born two years later in 1789 also in Merthyr Tydfil. She later married **Lemual Smith** on November 20, 1809. Thomas and Mary's third child, **William Laurence**, was born in 1791, followed by **Mary Laurence** (no doubt named after

¹ Laurence and Lawrence look almost identical when handwritten and you will find it spelled both ways in our history.

² One source says there were 14 children, but at this time we only have names for 13.

her mother), who was born June 12, 1793 in Merthyr Tydfil and was christened in the same town on June 28, 1793. She later married William Davis on February 24, 1816.

Jeremiah Lawrence was the fifth child of Thomas and Mary Laurence. He was born about 1795 in Gelligaer, Glamorgan, Wales, and married Margaret Williams on November 20, 1815, in Merthyr Tydfil. His brother **Thomas Laurence** was born next, in 1797 in Merthyr, followed by a sister, **Sarah Laurence**, in about 1799. Sarah married John Phelps on November 30, 1818, in Merthyr Tydfil.

Jane Laurence was the eighth child of Mary and Thomas. She was born about 1800 and buried less than two years later on February 2, 1802, in Merthyr Tydfil. **Emily Laurence** was the next daughter, born in about 1801 in Merthyr Tydfil. She married William Samuel. Another daughter, **Janet Laurence**, was born about 1805 in Merthyr Tydfil and married William Wayne Morgan on January 12, 1826.

Our ancestor, **Ann Lawrence** was the eleventh child of **Thomas** and **Mary**. As stated previously, she was born August 3, 1806, in Pant y Wain, Glamorgan, Wales, and was christened six days later on September 9 in Merthyr Tydfil. She married **David Jones**, and emigrated to Utah in the United States of America where she died December 23, 1872. She was buried in the Provo Cemetery.

Thomas and Mary's last son, **John Laurence** was born in about 1807 in Merthyr Tydfil. He married Elizabeth Laurence in about 1827. The last child of Thomas and Mary, a daughter named **Ester Laurence**, was born about 1808, also in Merthyr Tydfil.

Thomas Marries Leah Hughes

At some point between 1808 and 1811, the mother, **Mary William Laurence** died and **Thomas** married again. His second wife was **Leah** or **Lelia Hughes**. They were married October 1, 1811, in Gelligaer Parish, County of Glamorgan, South Wales. Apparently Leah was about half way through her pregnancy with their first child when they married, as their son, **Thomas Laurence**, was born less than five months later on February 26, 1812, in Gelligaer. He was later christened on March 23, 1823, at Rhymney Iron Works Sion, Industries, Monmouth, England.

Thomas and Leah's second son was **John Hughes Laurence**, born about 1812-1813. He was followed soon after by a sister, **Ester Hughes Laurence**, born about 1813-14, who married John Patt or Nutt in about 1833 or 1834.

Another son, **Lawrence Laurence**, was born October 10, 1816, in Gelligaer Parish. He was also christened on March 23, 1823, at the Rhymney Iron Works Sion Industries, Monmouth, England.

Their last daughter, **Margaret Laurence**, was born January 13, 1819, and also christened on March 23, 1823, at Rhymney Iron Works Sion Industries, Monmouth, England.

Thomas and Leah's children:

Thomas	b. 26 Feb 1812
John Hughes	b. about 1812
Ester Hughes	b. about 1813
Lawrence	b. 10 Oct 1816
Margaret	b. 13 Jan 1819

Thomas Henry Laurence certainly had a large family to care for, as altogether he had eighteen children! However, not all of them lived to maturity. From his second family with **Leah**, we only know of two children that lived to maturity, John and Ester.

You may have noticed that the children of Leah and Thomas were all christened at Rhymney Iron Works Sion Industries in Monmouth, England on March 23, 1823 – instead of being christened near the time of their birth. This was most likely due to a fee or tax imposed on christenings. Poor families couldn't afford to pay the tax; so many children went without christening until the time the tax was lifted. When the tax was repealed, many children in the same family were christened at the same time.

The Henry Laurence Family

Thomas Henry Laurence's father was **Henry Laurence** who was born about 1741 in Merthyr Tydfil, Glamorgan, Wales. He married **Margaret Thomas** on July 4, 1762, also in Merthyr Tydfil. They had six children.

Henry Laurence and Margaret Thomas's Children:

Amy	b. about 1764
Thomas Henry	b. about 1765
Phillip	b. about 1767
Mary	b. about 1769
Margaret	b. about 1771
Emily	b. about 1773

Their oldest child was a daughter, **Amy Laurence**, born about 1764 in Merthyr Tydfil. She married Lewelyn John on November 20, 1784, also in Merthyr Tydfil.

Our ancestor, **Thomas Henry Laurence**, was the second child of Henry and Margaret. He was born about 1765 and married **Mary William** in 1787 as we previously noted.

Henry and Margaret's third child, **Phillip Laurence**, was born about 1767, and we don't know any more about him, or if he grew to manhood or not.

Their next child, **Mary Laurence**, was born about 1769 and married John Williams on September 20, 1790. She was followed by a sister, **Margaret Laurence**, born about 1771, who married Thomas Jenkins on Feb 26, 1794. The youngest child was **Emily Laurence**, born about 1773, also in Merthyr Tydfil, Glamorgan, Wales.

Keeping up with the Jones's

Chapter Four

John G. Jones and Henry John

In a biography of John G. Jones, one of his children wrote:

*Little **John** was much as other little white haired boys of the neighborhood, always imitating his elders, stories of which he often told us children.*

*Father [**John G. Jones**] was fortunate in having both parents to raise him to the age of seventeen when his father [**David**] immigrated to America in June 1848. Two encouraging letters reached the family after the father's arrival in United States. The last stated that he had almost enough money to send for the family and hoped by the next letter to be able to send for them. That letter never came. Soon after, the family learned of the sad news that he had lost his life in a coal mine.*

*About this time father [John G. Jones] went to work in the coal mines and while there he became acquainted with **Henry John**, who taught him the Gospel.¹*

John G. Jones continues his story in his autobiography:

In accordance to the counsel of Thomas Giles, President of the conference I joined the Blina² branch, January 1850 I was ordained a teacher by William Williams. May 3, 1851, I was ordained a Priest by Elder Thomas Reese.³ These offices I filled to the best [of] my ability and to the satisfaction of my presiding officers. During this time I was miraculously saved from death upon three occasions. They were as follows:

¹ *Biography of John G Jones* obtained from the Daughters of the Utah Pioneers, written by one of his children.

² Should be spelled "Blaina." The Blaina Branch met in a room adjoining the Blaina Inn beginning in February 1850. In his Journal, John says he was ordained a teacher in the Cwm Celyn Branch in January 1850.

³ In his Journal, John says he was ordained to the office of a priest in the Cwn-Celyn Branch under the hands of Elder Thomas Rees, September 3, 1851.

1. A heavy weight of coal falling from above me, by me instantly falling to the ground I came out from under the weight unhurt.

2. I was busily working when a stone of tons weight, which was over the spot, fell, and some unseen power turned this stone edgeways which just made it possible for me to escape uninjured.

3. The evil one seemed determined to destroy me. I was getting out iron ore, while the work of digging coal was slack, when all of a sudden the roof came down upon me. There was one stone which was judged to weigh from fifteen to twenty tons, which covered me. I was in a very bad state, I felt my breath leaving me. I prayed to the Lord for breath and he gave me strength to my soul that I could endure this awful weight. It took the men forty five minutes to rescue me. It had to be done by digging from underneath and coming up to my body. I was badly bruised and had to be carried home by the men. An Elder was sent for and he had laid his hands upon me and prayed when I received much relief. The doctor on examination found that no bones had been broken, but said on account of my bruised body and its condition that I must lay still for many days or inflammation would set in and cause death. I lay in this condition until evening when the Saints of the branch came to the place and held a prayer meeting for me. Before the close of the meeting the Elders anointed me and laid their hands upon me. When they closed the prayer the President asked me how I felt. I said, "No better." They administered to me the second time and while they were praying I felt the pain moving down toward my feet. At the close of the prayer the President again asked how I felt. I answered the pain was moving toward my feet. The third time they anointed me and prayed. The pain passed from my body through my feet and troubled me no more. The President inquired of me how I felt, and I told him. He commanded me in the name of Jesus Christ to arise and walk, which I did.

Unbelievers had gathered outside as it had been told that I was going to be administered to by the Elders. "If we see John Jones walk tonight we will believe there is some Supreme Power with the Latter-day Saints." But as soon as the healing was done they were not willing to acknowledge any power from the Lord, but said, "Oh the devil, he could have walked before if he had of tried to." This was told me by a friend that was out in the crowd. I testify that the power of the Lord rested upon me and I was healed upon this occasion.¹

John's autobiography says that he continued living at home until his marriage. However, in the 1851 census, he is listed as a boarder or lodger living with a second cousin, Walter Bevan², on Gwern Street, in Aberystroth, Monmouth County. Perhaps he lived there such a short time that he still considered his mother's home his residence; undoubtedly he

¹ *A Brief Biography of the Life of My Father and Family* by John G. Jones.

² Walter Bevan, married, age 35, born in Llanbedr, Breconshire; wife Ann Bevan, married, age 35 also born in Llanbedr, Breconshir, and their children. Also living with them: a cousin, Ann Harris, age 12, from Garndiffaeth, Monmouth; a first cousin, John Jones, age 25, a haulier, from Largetown, Hereford; a second cousin, John Jones, age 21, haulier, born in Llanelly, Breconshire.

returned home as often as possible, and was instrumental in the eventual conversion of his mother and youngest brother, Eleazer. Their mother, **Ann Lawrence Jones**, was baptized September 4, 1864, in the Tredegar Branch, Monmouth, England. **Eleazer** wasn't baptized until August 22, 1869, just before sailing for the United States; he was twenty one years old.



Left: Tredegar, Blaenau Gwent in 2006
(Left photo by Stephen McKay
<http://www.geograph.org.uk/photo/166273>



Right: Close up of Town Clock
Right photo by Chris Downer
<http://www.geograph.org.uk/photo/480611>)

The Tredegar Town Clock, a fine example of iron casting, is a tribute to the traditional industry of Tredegar. This clock was built in 1858, funded by Tredegar Ironworks. It is 72 feet tall and the pillar is totally composed of cast iron. They keep it well painted to ward off rust.¹

In the 1851 census just mentioned, **John's** occupation was listed as a "haulier". No doubt he also spent his time courting his neighbor "next door but one"² and fellow Saint, **Mary John**, as they were married February 9, 1852, in the Libanus Chapel in Brynmawr, Breconshire. Mary John had been baptized into the LDS Church in January 1847, "and throughout her life she was a faithful [church] worker."³

¹ <http://www.geograph.org.uk/photo/166291>

² As stated in the 1851 census report.

³ As stated in *A Brief Biography of My Mother Mary John Jones* author unknown



Libanus Chapel Church in Brynmawr, where John G. Jones and Mary John were married; located at the top of Chapel Street, it was founded in 1848.

(Photos by Jeffrey L. Thomas, http://www.thomasgenweb.com/brynmawr_photos.html)



Left: View of Brynmawr from cemetery



Right: View of "patches" on hills behind Brynmawr

Early mining activities took place on the hills around Brynmawr. The hills were "patched" (the top layer of soil removed), then shafts were sunk as miners burrowed for coal or iron ore near the surface.



Another view of “patches” by Brynmawr



View of the Brynmawr Cemetery with the town in the background



Brynmawr Market Square, 2004

(Photo by Kev Griffin <http://www.geograph.org.uk/photo/365586>)

Henry John

Mary John’s father, **Henry John** or Jones,¹ was the man who taught John G. Jones the gospel and baptized him into The Church of Jesus Christ of Latter-day Saints. Henry was born in about August or September of 1801, in Carvarchell,² St. David’s Parish, Pembroke, Wales. He was christened³ at Whitchurch, the same place his parents were married. His

¹ John and Jones are interchangeable in Wales and Henry used both John and Jones as last names during his life. We will call him Henry John to avoid confusion.

² Carvarchell is also spelled Caerfarchell and both are correct. Carvarchell is the older spelling.

³ *History of Henry John [Jones] Parents Henry John and Jemima Griffith* by “J” Petty Jones. Information from church membership records, LDS Church, Nanty Glo Branch,.film #104170.

parents, **Henry John** and **Jemima Griffith**, were married November 20, 1800, at Whitchurch Parish in Carvarchell, Pembroke, Wales.



St. David's Church, Whitchurch, Pembrokeshire

(Photo by Patrick Mackie <http://www.geograph.org.uk/photo/81179>)

Henry John and Jemima Griffith were married here. They are also most likely buried here along with other relatives.

St. David's, a city and parish in Pembroke County¹, is of ancient date. Druidical remains abound, and in the Fifth Century it seems it was called Mynyw² by the Welsh. The John family lived in Carvarchell for untold generations.

¹ Emauel Bowen in 1720 described it thus: *The County of Pembroke is ninety five miles in circumference, contains about 420,000 Acres. It is divided into seven Hundreds, in which five Market Towns, forty five Parishes and about 4329 Houses. The Air is pleasant & good, And ye Soil in ye bottom and towards ye Sea extraordinary fruitfull. Some Hills & Mountains appear in ye Inland which are more barren yet feeding abundance of Sheep, Goats, Cattle, &c. Here is plenty of Fish, Fowl, Pit-Coal & Marl. In this County is Milford Haven, ye largest & most capacious Harbour in ye Kingdom.* Emauel Bowen, *Britannia Depicta*, 1720. (<http://www.genuki.org.uk/big/wal/PEM/>.)

² Mynyw is probably a compound of man and yw (yew) and has reference to the plentiful yew trees which used to cover the area.



Field with Ragwort in Pembroke showing the countryside
(photo 2007 Ceridwen <http://www.geograph.org.uk/photo/533699>)



Chapel at Caerfarchell, Pembroke, Wales
(photo by [Patrick Mackie](http://www.geograph.org.uk/photo/81158) 2005 <http://www.geograph.org.uk/photo/81158>)



St. David's Cathedral in Pembroke dates from the Sixth Century.

(<http://www.stdavidscathedralcloisters.org.uk/index.php?id=760>)

Henry John was “carefully nursed by his loved ones and brought up to honor and obey the Giver of all. Early in life he learned the greatest of all truths ‘To give is better than to receive.’”¹

Henry John married his first wife, **Elizabeth Jones**, in about 1820. Elizabeth was born about 1801 in Brecknockshire², South Wales. Their son, **Morris John**, was born about 1821, grew to manhood and married Cecilia Huzzey on May 25, 1848, in Whitchurch, Carvarchell, Pembroke, Wales. Henry and Elizabeth's daughter, **Lettice John**, was born January 12, 1823, in Rhodiad, Pembroke, Wales. Lettice was christened in the chapel called Rhodiad and Ebenezer Congregation or Independent # Ten, Saint David's, Pembrokeshire. **Elizabeth** must have died sometime soon after 1823, and before 1827; we're not sure what became of the daughter.

Henry John and Elizabeth Jones's Children:

Morris John	b. about 1821
Lettice John	b. 12 Jan 1823

Henry John subsequently married **Margaret Harris**, a young woman also from Carvarchell. Margaret was born in about 1803 in Dowlais, Glamorgan, S. Wales to **John Robert Harris** and **Mary**. Henry and Margaret were married sometime between 1823 and 1827, most likely closer to 1827. Their first son, **Henry John**, was born May 5, 1828, and died as a child. Almost two years later they had a daughter, **Mary John**, born January 22, 1830, who died as an infant. Their next daughter they also named **Mary John**³. Their only child to live to maturity, Mary was born April 27, 1832, in Dowlais⁴, Glamorganshire, Wales. A year and a half later, on September 15, 1833, Margaret gave birth to **William John**. William died a year or two later. **Margaret** also passed away not long after this, probably in

¹ From *Biography of Henry John Pioneer* written by his grand-daughter Martha Jones.

² According to J. Petty Jones, another source said Elizabeth was from Pembroke. Today we would spell it Breckonshire.

³ One history claims that Mary came from Royal lineage. To my knowledge that hasn't been verified.

⁴ Dowlais means “the black rivulet” (Du=black, glais=rivulet). It is home to the Dowlais Ironworks furnace.

1836 as Mary John said her mother died when she was three years old.¹ This left Henry a widower once again.

Henry John and Margaret Harris's Children:

Henry John	b. 5 May 1828
Mary John	b. 22 Jan 1830
Mary John	b. 27 Apr 1832
William John	b. 15 Sept 1833



Famous Old Stables at Dowlais, front archway in right photo. Stables are now converted into living accommodations.

(photos by Ray Jones <http://www.geograph.org.uk/photo/297253> <http://www.geograph.org.uk/photo/297254>)



Dowlais in 2005 (photo by Bonelli <http://www.geograph.org.uk/photo/482671>)

While living in Dowlais, **Henry** met and married a third wife, **Ann Jones**, who was born in 1802 in the County of Carmarthen, Wales. They were married October 13, 1838, in Merthyr Tydfil,² Glamorgan Parish, Wales. Henry's name appears as **Henry Jones** on the marriage certificate and on other documents from this time forward.

¹ As stated in *A Brief Biography of My Mother Mary John Jones* author unknown.

² Merthyr Tydfil means Tydfil the Martyr.

Henry John/Jones and Ann Jones's Children:

Daniel Jones b. about 1839

Henry Jones b. about 1841

Ann was the daughter of **Daniel Jones**, a laborer, and **Ann**¹. When **Henry John** moved to Monmouthshire, he started using the name **Henry Jones**. (*John* and *Jones* were often interchangeable names in Wales.) Henry and Ann's son named **Daniel Jones**, was born in about 1839 in Bedwelty, Monmouthshire, England. Daniel was most likely named after his mother's father. This son grew to maturity, joined The Church of Jesus Christ of Latter-day Saints and accompanied Henry John to America and Utah. He later went on to California where he died.

Henry and Ann's second son was named **Henry Jones** in his father's honor. He was born about 1841, in Monmouthshire, England, but died as a child.

Mary John spoke highly of her stepmother "who proved to be good and kind",² and she appreciated Ann's tender and loving care as she watched over her new family.

The Church of Jesus Christ of Latter-day Saints

Henry John had embraced the teachings of American missionaries preaching the restored gospel as taught in The Church of Jesus Christ of Latter-day Saints, and was one of the early converts in Wales – being baptized into the Nantyglo Branch Monmouth, England on December 27, 1846, by Thomas Giles and confirmed by William Harris. He was ordained to the office of a Teacher in the Aaronic Priesthood at the time of his confirmation. His wife, **Ann**, was baptized by Thomas Rees and confirmed by Thomas Giles on December 29, 1846. Shortly thereafter, children **Mary** and **Daniel** were both converted and baptized by Phillip Sykes in January 1847, at Coat Brook Vale, Monmouthshire, England.³

In 1845 there were only 250 members of the Church in all of Wales; by 1849 there were nearly 4,000 members, and **Henry John** was a great missionary and instrument in that growth. **Henry [John] Jones** was ordained to the office of an Elder in the Melchizedek Priesthood on February 9, 1848, by Thomas Giles. He was called as a traveling Elder.

He served as Branch President of the Nanty Glo Branch from January 19, 1851, until his release October 5, 1851, when John Lewis was sustained as Branch President. At the conference held January 22, 1851, he was called on to speak, bearing a strong testimony of the Gospel. He said, "If the Savior was willing to lay down His life for us we should also be willing to do the same if necessary to further the work of His Kingdom in the Latter days."⁴ At the time of Henry's release as Branch President they were living in the Cwn Celyn Branch. His wife was suffering with ill health at the time.

Henry John/Jones was a collier, meaning he was associated with the coal mining industry. When he met **John G. Jones**, Henry shared his new faith, converting John to The Church of Jesus Christ of Latter-day Saints.

¹ Last name unknown.

² As told in *A Brief Biography of My Mother Mary John Jones*

³ Obituary of Mary John Jones

⁴ *History of Henry John [Jones] Parents Henry John and Jemima Griffith* by "J" Petty Jones

While living in the Nanty Glo Branch, Henry taught the Gospel to both **John G.** and his brother **Shadrach Jones**. Henry baptized future son-in-law John G. Jones on June 9, 1849, and ordained him to the office of a Deacon¹ in July of 1849.

In the March 1851 census, the **Henry [John] Jones** family was listed as living at Gwern Street in the Cwm Celyn section of Aberystroth parish, Monmouth, England. They lived on the east side of the Ebbor River from the Rollingmills Inn to the Blaina inclusion, City of Abergaveny.² This census shows the father Henry Jones, mother Ann Jones, daughter Mary Jones, and son Daniel Jones. It also shows that they had three lodgers living with them, two unmarried men (Joseph Jones and John Lewis) working as miners, and an eleven year old girl, Gwenny Rees who was possibly an orphan they cared for. In that census, Henry [John] Jones was listed as a *cordwainer*, which is a shoemaker or someone who worked with cordovan leather. In other documents he called himself a *laborer*, and sometimes a *collier*, so he had several professions throughout his life. In October or November the family moved to Yellow Row.

Unfortunately, Henry's third wife, **Ann**, passed away on December 16, 1851, in Yellow Row, Sirhowy, Monmouthshire, England. Her death certificate says she died at the age of fifty, of *Phthisis* which she had had for six months. Phthisis is a general wasting away or consumptive disease, possibly pulmonary tuberculosis. She didn't live to see Mary John's marriage to John G. Jones, but undoubtedly anticipated they would marry as she watched their courtship progress.

¹ *History of Henry John [Jones] Parents Henry John and Jemima Griffith* by "J" Petty Jones. Cwn Celyn Branch Records #29 Film 104168.

² *Ibid*, from Monmouthshire records page 400 district 578/5 Aberystroth.

Keeping up with the Jones's

Chapter Five

Henry John and Ancestors

From the time of his conversion, **Henry [John] Jones** was anxious to join the Saints in Zion. **Henry** and his son **Daniel** left Liverpool, England aboard the ship *Falcon* under Captain A. T. Wade on March 23, 1853, arriving in New Orleans on May 18, 1853. They traveled with the John Brown group.

Henry and Daniel obtained work in the area around St. Louis, and were there to greet **John G. Jones**, **Mary John Jones** and little **Adelaide Jones** when they arrived the following year (1854). In the spring of 1855, **Henry [John] Jones** and **Daniel** continued on to Utah with the Charles A. Harper Company of Mormon Pioneers. Henry is listed as Henry J. Jones, probably due to others named Henry Jones.¹

Henry [John] Jones and Daniel are both listed in the 1856 Utah census as living in Provo. The story is told that Daniel left for California and was never heard from again².

John G. and **Mary Jones** followed to Utah in 1859, where they were very sorry to learn that Mary's father, **Henry John**, had passed away the year before. His grand-daughter, Martha Jones tells us some of Henry John's accomplishments during his short time in Utah:

He was called by President Brigham Young to go to Provo to assist the immigrants in starting the little town which has developed into the "Garden Spot" of that little State pioneered by the "Mormons."

Henry John came to Provo a stranger. He had left all that was near and dear to him in Wales, not having even a relative out in this country. His kindly and loveable disposition soon brought him friends and he always had a home. Being without family ties he became one of Brigham Young's right

¹ *History of Henry John [Jones] Parents Henry John and Jemima Griffith* by "J" Petty Jones. Journal History October 29, 1855 page 6. This was the Crossing the Plains 6th Company 1855.

² Catherine P. Smith located a Daniel Jones, age 21 of Wales, in the 1861 California Census, at Sacramento, California. He was listed as a miner.

hand men. In 1854¹ he was sent by him to help build the road to Provo Canyon. In this capacity he worked with Bishop Duke for six weeks, being paid for their services, in Church Script, which was accepted as cash by the Church stores. Later the heavy storms of the season washed the road out and Henry John was again called into service. This time he donated half his earnings to the cause of the Church.

One of the many worthy attributes of this pioneer was his unbounded faith in God. He put his whole heart and soul into whatever he did and felt sure that all would come out well in the end. It was during his years prior to the time he immigrated to America, that he converted to The Church of Jesus Christ of Latter Day Saints, a young man by the name of John G. Jones, who later became his son-in-law, having married his daughter, Mary. The people loved him for the influence which he spread about them, that of happiness and joy.

When called among the sick, which he often was, the affected ones had great faith in the power which he exercised in their behalf. During the winter of 1855², he received a call to spend his time encouraging the people in their work and teaching the gospel of his belief. He labored among the people located between Salt Lake and. Provo.

In the year 1856 he was called by Bishop Blackburn to help build a road into Rock Canyon.

In 1857, while Johnston's Army was invading Utah, President Young made a call for help to blockade the road in Echo Canyon to prevent further invasion of their home and property. Grandfather John was ready and gave valuable assistance. During the Indian War, known as the Walker War, grandfather gave service without fear of the outcome. He was among the bravest in defending the losses of the women and children through their having lost husband and father in the conflict. The Indians were very cunning in their warfare and it was necessary to study their habits; this Henry John did and by knowing just how and when to set, he saved many a life that would otherwise have been lost. He accomplished these acts on numerous occasions, but only at the risk of his own life.

In the year 1858, he was called to answer the final summons. He was needed for a greater work. Thus, while still a young man of only fifty seven years, he was forced to leave the good work he had begun to others. He was not permitted to see the spot in the Desert, known as Utah, blossom out in all its beauty and glory. We know that a work so nobly begun would have continued to greater achievements had he been permitted to continue this life and we trust that peace and happiness are hand in hand with what his memory has left us.³

¹ Most likely this was actually in 1855 soon after Henry's arrival in Utah.

² This would have been the winter of 1855-56.

³*Biography of Henry John Pioneer* by Martha Jones

It is believed that **Henry John** died August 23, 1858, in Provo and was buried in Provo, on “Temple Hill”, which designation was given to the hill area where the Maeser Building on the Brigham Young University Provo campus now stands.¹

Henry John and Jemima Griffith

Henry John’s parents, **Henry John** and **Jemima Griffith** were married on November 20, 1800, in Whitchurch, Pembroke, Wales by John Roberts, Vicar Curate of the parish church. Henry John, (Sr.) was christened on September 2, 1775, also in Whitchurch. His parents were **Richard John** and **Mary Richard**. His wife, **Jemima**, was born in 1774 to **John Griffith** and **Martha Griffes**². **Henry** and **Jemima** had nine sons and two daughters.

Henry John and Jemima Griffith’s Children:

Henry	b. 1801
David	b. 1803
William	b. 1805
Thomas	b. 1806
John	b. 1809
Benjamin	b. 1811
Mary Elizabeth	b. 1813
Joseph	b. 2 June 1815
Dan	b. 1818
Morris	b. 1821
Martha	b. 1823

Our ancestor, **Henry John**, (Jr.) was their oldest son, and we have already told of his birth and life.

Their next son, **David John**, was born in 1803, in Whitchurch, and married Elinor Rees on March 7, 1822, in St. David’s, Pembroke, Wales.

Another son, **William John**, was born next in 1805 in nearby Caerfarchell. He married Martha Morgans on December 29, 1831, in Whitchurch.

A fourth son, **Thomas John**, was born in Caerfarchell in 1806, and married Margaret Thomas on March 8, 1832, in St. David’s.

Another son, **John John**, was born in 1809 in Pembroke, followed by a sixth son, **Benjamin John** in 1811 in Hayscastle, Pembroke.

¹ The area where the Maeser Building is now located was used as a cemetery for some of the early pioneers. By 1880, that area was declared unfit to be used as a burial ground due to the sandy nature of the soil. Apparently graves would cave in before the burial could take place. In December 1889, Provo City passed a resolution to move the remains of those buried on “Temple Hill” to the Provo Cemetery, but the grave markers had deteriorated to such an extent that identification was impossible for most of the remains and they are now in unmarked graves.

² Some sources give her name as Martha John.



St Mary's Chapel located at Haycastle. Benjamin John, son of Henry and Jemima was born in Haycastle and may have been christened here.

(http://s0.geograph.org.uk/geophotos/01/24/85/1248562_4bfe4e1b.jpg)



Wooded valley near St. Elvis Farm (<http://www.geograph.org.uk/photo/519035>)

Mary Elizabeth John was married near here.

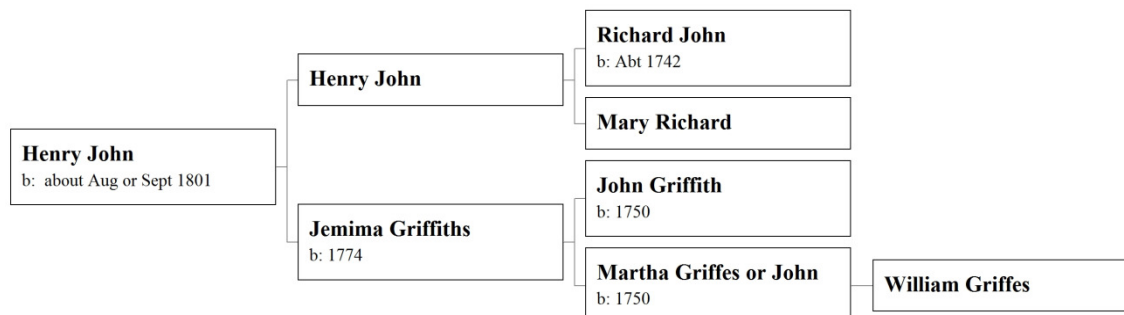
After having six sons, Henry and Jemima John finally had their daughter, **Mary Elizabeth John**, who was born in 1813 in Pembroke Dock, Pembroke, Wales. She married Thomas Mortimer on April 13, 1835, in St. Elvis Parish, Pembroke, Wales.

Mary was followed by another son, **Joseph John**, who was christened June 26, 1815, in Rhodiad Ebenezer, St. David's Parish, Pembroke. He married Jane Mathias on June 20, 1839, in St. Elvis Parish, Pembroke, Wales.

A son, **Dan Jones**, was born in 1818 in Caerfarchell, Pembroke, followed by their ninth son, tenth child, **Morris John** in 1821, born in Marthy, Pembroke, Wales. He married Cecelia Huzzey on May 25, 1848, in Whitchurch.

A second daughter, **Martha**, Henry and Jemima's eleventh and last child was born in 1823 in Pembroke. She may have died as an infant, as no records of her adulthood have been found so far.

Jemima Griffith John lived to the age of seventy five. She died on November 17, 1849, and was buried on November 20th in Whitchurch, probably in the churchyard there. We're not sure when **Henry John** died, but in the 1851 census he was listed as being seventy seven years old, a land proprietor, living with his daughter **Elizabeth Mortimer's** family in Carvarchell.



At this time, we think the father of **Henry John (Sr.)** was **Richard John**, born about 1742. In June 1765 he married **Mary Richard**. There is a Richard John who was buried in St. David's Church on April 11, 1793, and another Richard John buried March 23, 1807, at nearby Whitchurch. At the present time we aren't sure which one belongs to our family. Another reason we're not sure about this is that in the 1861 census Henry John says he's from Nevern, and Richard John was not from Nevern. Perhaps new information will someday clarify these issues.

Jemima's father, **John Griffith**, was born in 1750 in Pembroke, and married **Martha John** on December 4, 1770, in Harverfordwest, Pembroke, South Wales. Martha was born in 1750 in Pembroke.

Keeping up with the Jones's

Chapter Six

John G. Jones: Wales to the U.S.A.

John G. Jones states in his autobiography:

*February 9, 1852 I was married to **Mary John**, daughter of Henry and Margaret John. As Henry John's wife had recently died, we made our home with him until he and his son Daniel came to America in March 1853.¹*

...While we remained in Wales our home² was used for the Saints meetings and a resting place for the Elders....

*April 28, 1853 our first child was born and we named her **Adelaide**. She brought much joy to our heart.³*

In November 1853 John wrote in his journal:

I spent this month in serving God, I visited all the Saints who were under my care, all were well apart from two brethren.

In December he added:

So too this month. So I am able to praise God for his goodness toward me and my family who was with me when I was in trouble, and walking in the midst of the arrows of Hell which thirsted to overcome me on my journey, but through the strength of my Father who is in Heaven, I overcame.

When standing in the need of wisdom I turned to my Father and asked him for it, he gave it to me. When I was in darkness he gave me light. And when I was troubled, he comforted me. When I sought health, I received it. I grew courageous for the faith and I kept it. Thus have I spent this year in the kingdom of God. When I asked, I received. To God be the glory and the power. Amen.

¹ *A Brief Biography of the Life of My Father and Family* by John G. Jones.

² Probably the Henry John home on Gwern Street in Aberystroth, Monmouth, Wales.

³ In his Journal John says: Adelaide was born in Sirhowy, parish of Blaina, South Wales, April 28, 1853, on Thursday evening at half past eleven at night in Monmouthshire.



General Picton Inn in Sirhowy Wales



Sirhowy Wales

John G. Jones mentions in his journal that he lived in Sirhowy and did missionary work there. LDS Church meetings were held in the General Picton Inn in Sirhowy. The building is still standing but is now a private residence. (Photos from Welsh Mormon History .org website)



Sirhowy River. Ebbw Vale or in Welsh *Glyn Ebwy*, Blaenau Gwent, Great Britain.
(Photo by Sally Lloyd Britain <http://www.geograph.org.uk/photo/507353>)

We now continue from John's autobiography:

For five years after my baptism while I remained in Wales, it gives me great pleasure to say, that I was diligent in the spreading of the Gospel by preaching, distributing tracts, and conversation. My wife also took an active part in this respect with me, and we had the privilege of bearing our testimony to thousands of people. We met many of the rebuffs given the Elders but our faith did not falter as we knew the Savior had met just such things for the Gospel's sake. One day in tracting I went to a house where a number of Baptists were gathered, I had been to the house on previous occasions, so the name of Mormon was given me when introduced by the man of the house. This I enjoyed very much as it saved me the trouble of doing so. The minister being present, he immediately began to upbraid me in a very harsh language, saying, for the people not to listen to or have anything to do with me. When he stopped I attacked him for approaching a stranger in such a manner. I offered to discuss the principles of our faith with him, as he called us fools and unlearned, etc. To give him the privilege of introducing his belief before the company and then I would introduce the principle of our belief and let the company be the judges on the result, but in doing so we must take the scripture for our argument. Then he screamed at the top of his voice five or six times "No, No, No, it is no use to talk to the Latter-day Saints, (which he

called us this time) for they have all the scripture at their tongues end.” Then the man of the house and all present said my proposition was fair and the minister ought not to back down in as much as he had started the conversation. But they were unable to prevail upon him to meet me. I then bore my testimony to all present and they gave good attention to what I said. I told them that I knew that the principles of the Latter-day Saints were from God and would bring salvation to all present who would obey them.

I went to hear this minister preach that night but my presence so overcame him that he had to close without saying much.

Journey to the U.S.A.

March 1854 we started on our journey for the United States of America. Owing to the ship with which we were to sail being taken by the English Government to carry troops to Russia to serve in the “Crimean War” we were forced to remain eleven days at Liverpool and take ship Marshfield. April 1, 1854, she moved out of dock in to the river and there anchored eight days then left for New Orleans, USA. The first two weeks we had very rough weather. Other complications set in besides sea sickness, with me, and I was nigh unto death. The Lord was with me and heard and answered my prayers so much that I was healed of my sickness. The other five weeks the weather was beautiful and all enjoyed themselves very much. There were two births but no deaths upon the ocean.

The Saints numbered 400 souls and were under the direction of President William Taylor.

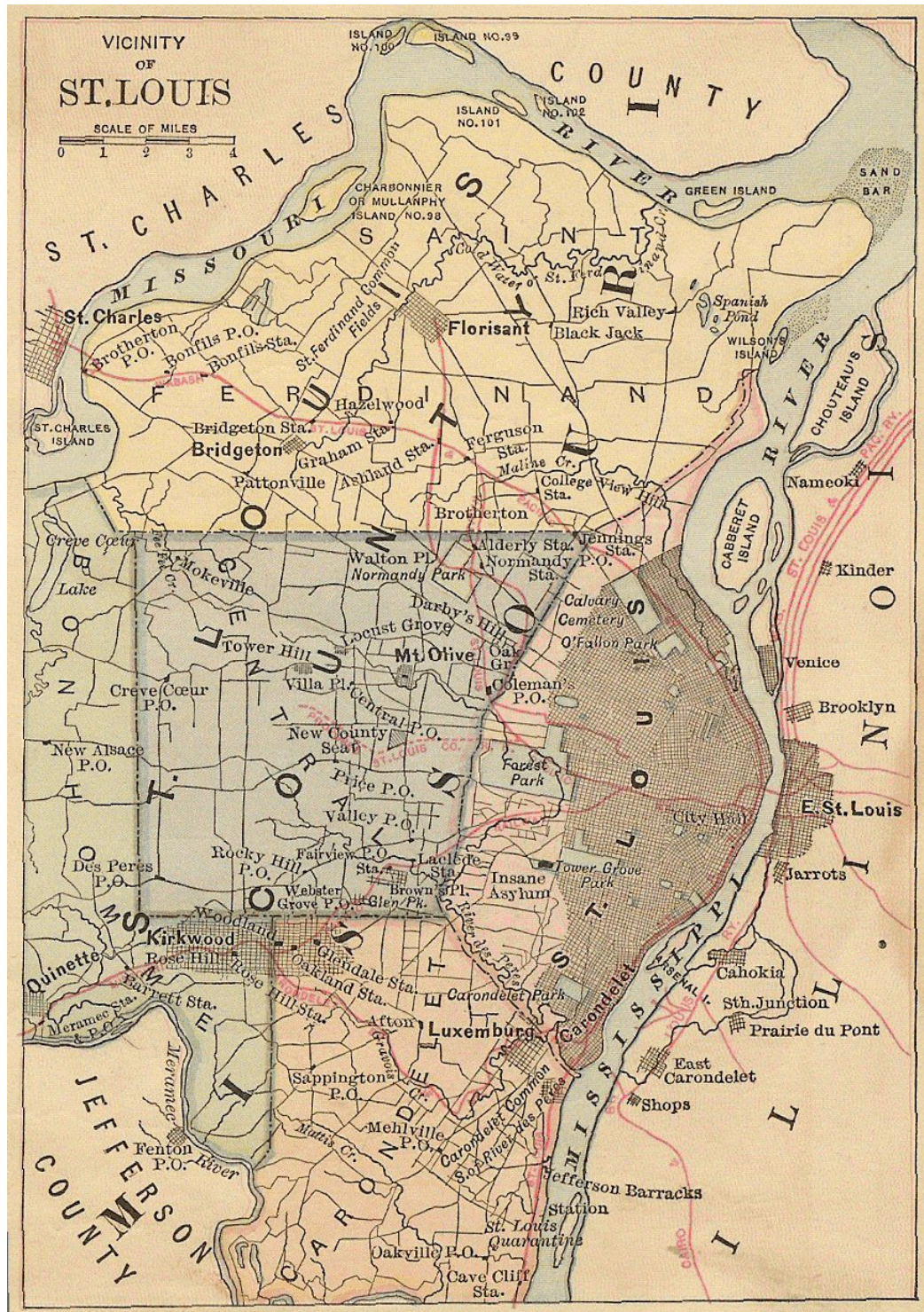
We held regular meetings on board the ship and a number of the sailors were converted to the Gospel on this trip. They were baptized and came to Utah with the saints.

We landed at New Orleans May 29, 1854. Many crowded upon the boat to see the peculiar Mormons. From the appearance of the intruders I judged that they were not the best class of men.

June 1, 1854 we sailed up the Mississippi on the ships James Robb and Grand Turk and June 7th we landed at quarantine quarters, three miles from St. Louis. Here we were retained six days on account of the false report being circulated that the saints had taken the Cholera. We landed in St. Louis June 13th where my father-in-law [Henry John] met us. He hauled us to a place called the “Top of Hill”, near the Gravois¹ at the outskirts of what was then the city.²

¹ The Gravois he mentions was most likely the Gravois Coal Mines near St. Louis, which is listed as a forgotten town in St. Louis City, not Gravois Mill which is between St. Louis and Kansas City, quite a distance away. There is a Gravois Creek, Gravois Park, and Gravois Avenue, in St. Louis, taking their name from the French word for gravel. “The city” he refers to must be St. Louis, which by 1850 was the second largest port in the country according to tonnage, with a population in 1850 of 77,860 and by 1860 over 160,000 residents.

² *A Brief Biography of the Life of My Father and Family* by John G. Jones.



Vicinity of St. Louis in 1883 (Contributed by Terry Harmon, Granite City, IL to <http://www.usgennet.org/usa/mo/county/stlouis/stlvicinity1883.htm>)

John G. Jones and his family lived here when they first came to the United States. Notice Gravois Creek in the bottom center of the map, south-west of St. Louis (going through the first "E" of CARONDELET). Gravois is French for "gravel".



Modern map of St. Louis with the red area showing the location of the Gravois Coal Mines where John G. Jones and Henry John mined when they came to the United States. It is bordered by Kingshighway, Arsenal St., Grand Blvd. and Gravois Ave. This area was settled beginning in 1820 by miners from Wales and England; joined after 1850 by German immigrants. This area was mined for coal from the 1820's to the 1880's. Today this area is the Grand-Oak Hill neighborhood of St. Louis.¹

From St. Louis the family moved to Colchester, Illinois, a small town east of Carthage, Illinois where the Prophet and President of The Church of Jesus Christ of Latter-day Saints had been killed by a mob just eleven years before.

Later in his Journal, John G. Jones wrote more about this time:

I take up the pen to write my story and my family's before coming to this place. I left the land of my birth in the year 1854 on April the 8. We sailed from Liverpool river [the Mersey] to the Irish Channel and to the ocean the next day. When we started to sail successfully, and after voyaging seven weeks and two days the pilot came to the ship and guided the ship to the River Mississippi where we were tied up to the steam ship which pulled us up to Orleans in the morning about eight o'clock on the 29th of May 1854 and we were two more days in the ship. Then we left for a steam ship to sail to St. Louis, Mo., and in a journey of 6 days and 6 nights we arrived within three miles of Saint Louis.

Here we were taken from the boat to another old boat which was moored at the side of the river to receive the sick, although none of us was sick, but because the government asked the Saints to do so because of their

¹ Information obtained from a librarian in St. Louis who found the information in Mary Joan Boyer's *Old Gravois Coal Diggings* (1968) and *Where we Live: A Guide to St. Louis Communities* (Missouri Historical Society Press, 1995)

hardness toward the Saints and because God was pouring his judgments on the inhabitants [to the South] and some of the first emigration of Saints died in their midst, Satan placed in their hearts that it was the Mormons who had brought the plague into their midst. Because of this it was put into effect that the Saints' emigration could not go into the town, except the odd one through the doctors' permission, and those who intended to stay in the place.

We stayed here till the 13th of June 1854, when our father, or my partner's father, came to fetch us, it was to meet us that he came here. The name of the place was Bloody Island or others called it "tight current" [this could be a rather ruder name, as "tin/tyn" means "backside"]. We had to go all through this day. And since we were not able to go to the Valley this year, we settled outside the town, about three miles, a place called Gravois. We stayed in this place about three years, but my father-in-law stayed only a year here with us. He left and made his journey to the Great Salt Lake Valley where he remained until his death in the year 1857 in April, about the last part of the month.

My family and I moved to the state of Illinois, McDonough County, to a place called Colchester in 1857. There was no branch of the Saints here when we came to the place. This caused me to be deprived of meetings. I and three other brothers wrote to the Bishop of our branch about the nature of the place. He visited the president of the conference. They wrote to me to establish a branch in this place, which I did in July. I stayed here presiding until my family and I started our journey to the Great Salt Lake Valley. Benjamin Lloyd and his wife and mother were with us as fellow-travelers from this place.

We were much troubled by our enemies when we were beginning our journey. We began our journey on Friday morning, May the 13, 1859. And the enemy hindered us two days through deceit and hypocrisy and men requiring us to pay money which was not owing. This was a plan by the enemy to hinder us but it did not succeed, only for two days. It cost us a bit of money but God was on our side and we were freed. And we took our journey again and made our way through the state of Iowa and after travelling for about three weeks and four days we reached Florence, Nebraska Territory, where all the Saints who were going across the plains were gathered to be arranged into companies according to the instructions of the presidency. Here we were assigned to the company of Edward Stevens or in other words, to be under his leadership.¹ And on the 26 of June 1859 we began our journey across the plains.

The emigration records show **John Jones**, age twenty three, listed as a "collier" (coal miner) sailing from Liverpool, April 8, 1854, with his wife **Mary**, age twenty two, and daughter **Adelaide**, age eleven months. There were three hundred and sixty six Saints on board, and after arriving at New Orleans, they proceeded up the Mississippi River on the two ships mentioned above.

¹ Mary's obituary says they were in William Taylor's Company.

At Saint Louis, “The Gateway to the West,” the company of Saints then took three steam boats farther up the river to Kansas City, Missouri and began their trek to Utah. John G. Jones and his family stayed behind with Mary’s father, **Henry John**. John and Mary lived in the area for several years while working to raise money for the rest of the journey. Although they were ready to travel to Utah in 1857, he was advised not to due to Johnston’s Army.



John G. Jones, the Patriarch

After arriving in America, **John G. Jones** tried to find more information about his father, **David Jones**, who had come to America in 1848 to raise money so the rest of his family could join him. John went to the coal mines where his father had worked, but no one seemed to know what had happened to the money he had been saving.

John G. Jones continues his own story:

In 1855 my father-in-law [Henry John] immigrated to Utah. August 6,

*1855 our second child was born and we named him **John**¹. He was a fine child. He died of croup October 31, 1856, and was buried November 1, 1856 at the County Farm Burial Ground², Gravois.*

About this time I bought a coal pit which did not prove profitable to me as it had been worked to its limits before I purchased it. Being sold to me on misrepresentation I got my money back with the aid of Judge Johnson.

While repairing timber here in the coal mines, a boy by mistake shoved a car into the open pit where I was working, by some unseen power I was pushed to the floor and the car passed cutting my shoe and sock from my foot, but not injuring my body. This greatly surprised all in the mine that I was not killed. Thus again did I greatly rejoice for the protection of my Heavenly Father. My testimony was greatly strengthened as I escaped with only a bruised foot where I might have had a mangled body.

April 20, 1856 I was ordained an Elder in The Church of Jesus Christ of Latter-day Saints by Richard Evans at Gravois, St. Louis, Missouri, and placed to preside over a district of Saints. I remained in St. Louis until the spring of 1857, then I moved to Coalchester³, Illinois eight miles from McComb⁴-McDonald County. By the instructions of President Orson Eldredge of St. Louis Stake I organized a branch of the church at Coalchester and presided over it until I moved to Utah in 1859.

*August 30, 1857 in Illinois our third child was born and we named her **Mary Ann**.⁵*

The month of June 1859 found us on the old trail of the Latter-day Saints going from Coalchester to Florence where we joined the company under the leadership of Edward Stephensen⁶, and crossed the plains, landing in Salt Lake City, September 16, 1859. The many incidents that happened to the saints in general on the plains were our common fate, but the feeling that time and space will not permit them retold here.⁷

According to one family historian⁸, when John G. Jones arrived in St. Louis there was a shortage of wagons due to the Gold Rush going on in California, so he built his own wagon to carry them across the plains. He may have also used this wagon to move his family from Gravois in St. Louis, Missouri to Colchester, Illinois, as that was the common means of relocating at that time.

Colchester was only a short distance to the east of Carthage, Illinois, where the

¹ According to the Journal of John G. Jones, this child John was born at 4:10 p.m. in Saint Louis, Missouri.

² The location of the County Farm Cemetery is unknown, but is listed on cemeteries in the St. Louis area.

³ Correct spelling is Colchester. Coal was discovered in Colchester in the 1850's, however the town was not named after coal, but was named after Colchester, England.

⁴ Correct spelling is Macomb, McDonough County, Illinois.

⁵ Journal of John G. Jones: "Maryann was born August 30, 1857 at half past two in the afternoon in Colchester, Mc Donn. Co., Illinois, U.S."

⁶ Or possibly Captain Edward Stevenson or possibly Edward Stevens.

⁷ *A Brief Biography of the Life of My Father and Family* by John G. Jones.

⁸ As told by Deloris Jones in September 1981.

Mormon Prophet Joseph Smith had been killed by a mob eleven years before. Undoubtedly John and Mary felt uneasy living there as hostile feelings towards Mormons were still widespread among the people. They may have even worked among those who bragged about being part of the mobs that drove the Mormon's from Nauvoo, the "City Beautiful" the Mormons had built out of the swamps of Commerce, Illinois.

Crossing the Plains

After living in Colchester for two years while **John G. Jones** served as Branch President of The Church of Jesus Christ of Latter-day Saints, they were finally ready for the continuation of their westward trek.

John G.'s brother **Shadrach** and his wife **Mary** arrived from Wales in time to travel to Utah in the same pioneer company with them. They all traveled by ox team and wagon across the plains to Utah, having with them the two young daughters of John G. and Mary John Jones. Some sources say that while crossing the plains, Mary gave birth to a son, **Samuel Jones**, who died before they reached Utah.

It seems a little odd that John G. Jones didn't mention that in his journal, since he wrote about the births of his other children who were born before their arrival in Utah. However when he said, "The many incidents that happened to the saints in general on the plains were our common fate." He could have been referring to the birth and death of a child, and his journal was written several years after this took place. In his autobiography he says, "Between the years 1859 and 1876 were born to us six sons and two daughters, making eleven children in the family." This would not include a child born while crossing the plains.

One of the family researchers, "J" Petty Jones, was not able to find any mention of this child's birth or death in the records of the Edward Stephenson Company. This leads us to question whether or not there was a Samuel born to this family. However in *A Brief Biography of My Mother Mary John Jones* the author says Mary had twelve children, which would include the baby Samuel who died crossing the plains. The obituary of Mary John Jones also says she had twelve children. At any rate, Samuel's temple work has been done, he is sealed to them, and only sometime in the hereafter will we have a sure knowledge of the facts.

Keeping up with the Jones's

Chapter Seven

The John G. Jones Family in Utah

When **John G.** and **Mary** left Wales, they had one daughter, **Adelaide**. After arriving in St Louis, Mary gave birth to a son they named **John**, who died just over a year later. Another daughter, **Mary Ann Jones**, was born in Illinois, and accompanied them to Utah. The son **Samuel** we mentioned earlier may have been born and died in 1859 on the trek to Utah; thus they arrived in Utah with two young daughters.

Mary looked forward to meeting her father, **Henry John**, once again. Imagine her sorrow when she was told her father had passed away the preceding year – no one had informed her of his death! Still suffering from the loss of her baby, the hard rigors of the long journey from Illinois to Utah, and then hearing the news of her father's death was almost more than she could bear. This was such a severe shock that Mary became very ill, to the point of being near death's door herself. The family remained in Salt Lake City for about one month while John worked on the stone wall on the east side of the temple. As soon as Mary was well enough, they moved to Provo where they spent the remainder of their days, settling in the Provo Fourth Ward at 200 North 100 East.

John G. Jones continues his story:

While I was in Salt Lake City President Brigham Young employed me to assist in constructing the wall around the block east of the Temple.

My family and I moved to Provo October 1859, purchasing a quarter block from George M. Giles for a home for us. We still own the ground.

Under the hands of David Curtis I was ordained a Seventy December 6, 1859, and was assigned to the twentieth quorum.

Being a mason by trade I have taken a very active part in aiding to construct the leading buildings and enterprises in Provo and have held stock and help[ed] to maintain many of them such as the Provo Woolen Mills, East Co-op Store, Exchange, Tabernacle, Brigham Young University, and others that are too numerous to mention. Not alone did full attention to my trade, but

worked at other vocations. The great Provo Bench Canal on the North of Provo river, The East Union Canal south of Provo river, either of which are many miles in length and irrigate thousands of acres of land; I helped to build them from start to finish. Scarcely is there a road in the near-by canyons that did not have me as one of its builders. I learned to till the soil and produce from the earth such as is required to sustain life by so doing. I have taught my sons by practical experience should circumstances ever require, that either of them can produce a living from Mother Earth.

The spinning wheel had its day in our home, as in the home of many of the early saints.

From 1860 to the present time I have never been idle in the church, but always ready to respond to those who are in authority when they have called on me.¹

John G. Jones and **Mary John Jones** received their endowments in the Endowment House on September 7, 1861, and were sealed together the following day, September 8, 1861. Mary had seen this in a dream a year after her baptism. In this dream she saw herself, her husband, and a child standing in a beautiful house; a pleasant gentleman came and showed her about. When Bishop Faucett² came to urge her husband and her to go to the Endowment House to receive their endowments, she recognized him as the man she had seen in the dream so many years before. When she went inside the Endowment House, she recognized it as the beautiful house in her dream, and “knew every room as if she had been there many times before.”³

Mary had never seen a spinning wheel or a cording machine before her arrival in Utah, but she soon learned to operate them both to make cloth for the family's clothing needs. These clothes were made by hand from start (spinning the threads and weaving the cloth) to finish, as there were no sewing machines or electrical machinery of any kind. Dyes were made from sage brush, oak and quaking aspen, using coperus and onion skin to make unfading dyes. She made lye by pouring boiling water over wood ashes, stored in barrels, and let stand until the water was clear. Soap was made from fat and grease. She gathered roots and leaves of certain plants and cooked for greens. Herbs were used for eating, and medicinal purposes. Mary dried berries for winter use, enjoying the fresh ripe ones in season. These were the things all pioneer women learned to do.⁴ One daughter tells us:

Mary John Jones saw the want of bread many times during her first years in Utah, and it was only by the most careful management in saving that she and her husband provided the bare necessities of life. She was of a very independent disposition, she always made it a practice to help herself and family and others whenever she could. A more faithful woman with the sick could not be found; she spent many hours in assisting those in distress, and caring for those who had departed this life. She was a teacher in the Relief

¹ *A Brief Biography of the Life of My Father and Family* by John G. Jones.

² This is probably the same Bishop who blessed many of their children. John spelled his name many different ways.

³ *Brief Biography of Mary John Jones* by Martha Jones, her daughter.

⁴ *Mary John Jones – wife of John G. Jones* written by “J” Petty Jones – grandson – March 23, 1987.

Society for twenty years.

During the early days in Provo the Indians were very hostile to the white people. Mary Jones lived in constant fear, it was surely a great trial for her to be left alone which was quite often. Her husband worked on the railroad as did many of the early settlers and the woman had to struggle with the Indians the best [she] could. Mary always put on her bravest attitude and treated them as tho she was not afraid, but always with a prayer in her heart for divine guidance. She was certainly rewarded for her unbounded faith during her life.¹

On another occasion, as Mary was home alone with the children, she had a small child in her arms when a large, savage looking Indian came to the door. The Saints had been advised to feed the Indians rather than to fight them, and he asked for bread. She had hardly enough bread to feed her children, so she told him she didn't have any bread for him today. Not satisfied with that answer, he was about to push her aside to come into the house when she glanced around and saw a tea kettle of boiling water on the stove. She picked up the tea kettle and told him to leave or she would scald him, which she would have done, but he left.²

The first six years in Utah she never saw a dollar in money but traded the things she made and had for the things she wanted that someone else had.

She was the mother of twelve children, eight boys and four girls. Four of these she was called upon to part with. During these trials she was always the same, patient, and faith abiding woman.

The community in which she lived and worked have surely been benefited by the society of such a worthy pioneer, and her memory carries an influence for good.³

Her grandson, "J" Petty Jones adds:

She spent many hours helping the sick and during one bad epidemic of diphtheria, she worked ceaselessly without contracting the dreaded disease, and none of her children had it. She was a prayerful woman and expressed her thanks to her Father in Heaven for his loving protection at all times.

She taught Relief Society for twenty five years and [was] active in many church activities.⁴

Mary's daughter, Martha, adds this about her mother:

The hardships of the early days in Utah were shared abundantly by Mary John Jones and her family. In those days she was a constant worker among the sick even after a hard day's toil in the fields gathering ground cherries or gleaning a neighboring wheat field. On one occasion she and her daughter were approaching the market with a sack each of ground-cherries

¹ *A Brief Biography of My Mother Mary John Jones* written by unknown daughter.

² From an Autobiography written by Rae Jones November 1, 1933, as told to her by her father John W. Jones

³ *A Brief Biography of My Mother Mary John Jones* written by unknown daughter.

⁴ *Mary John Jones – wife of John G. Jones* written by "J" Petty Jones – grandson – March 23, 1987.

on their head when who should they meet but President Brigham Young, Heber C. Kimball, A. O. Smoot, and some others. As they approached President Young said, "Well, Sisters, taking your hard earnings to get new clothes?" – and they had to drop their sacks and shake hands with them all. When she came home she still had the blush on her cheeks, for she was naturally proud and independent. She would make "gaters" as they were called, out of pieces of her husband's trousers, have soles put on at the shoemakers then would loan these around to be used at the dances when she could not go herself.

On one occasion she traded her labor in spading a lot for that of [a] seamstress who was engaged to make some clothes for the family.

Indians always frightened her and she never lived to see that fear leave her.¹

¹ *Brief Biography of Mary John Jones* by Martha Jones, her daughter

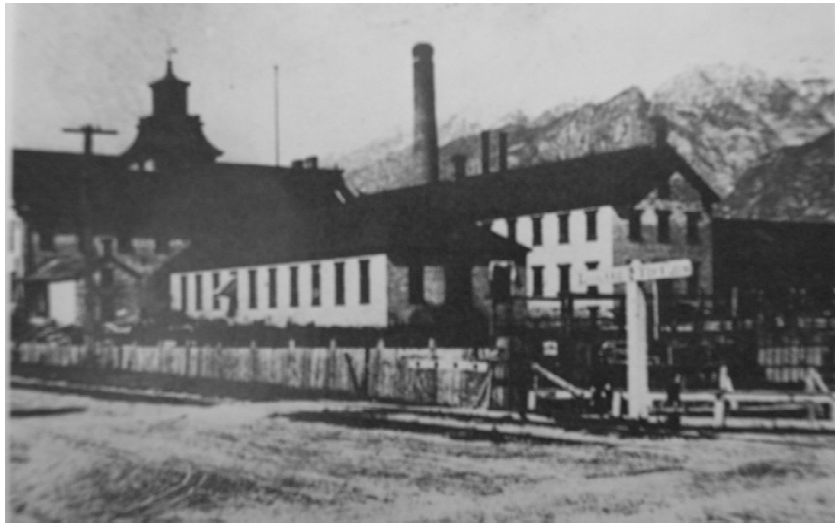


Mary John Jones, 1832-1886, active church worker, Provo pioneer of 1859.
(Photo in Pioneer Museum, Provo, Utah)



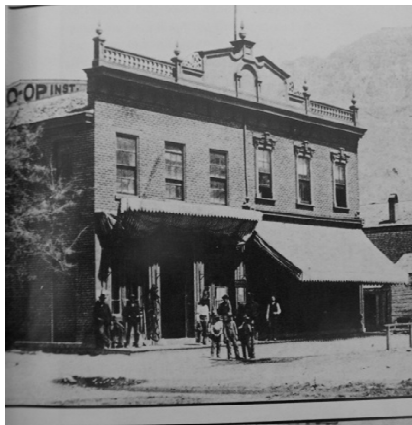
John G. Jones, 1830-1914, church and civic leader, contractor and builder
(Photo in Pioneer Museum, Provo, Utah)

Some of the Buildings John G. Jones Helped Build in Provo:



Provo Woolen Mills established in the early 1870's

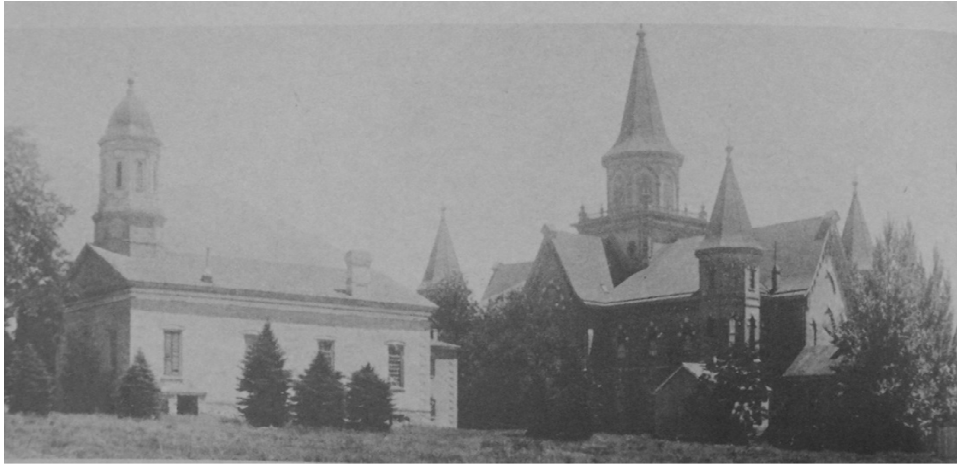
(Photo from the book, *Provo, A Story of People in Motion* by Marylyn McMeen Miller and John Clifton Moffitt)



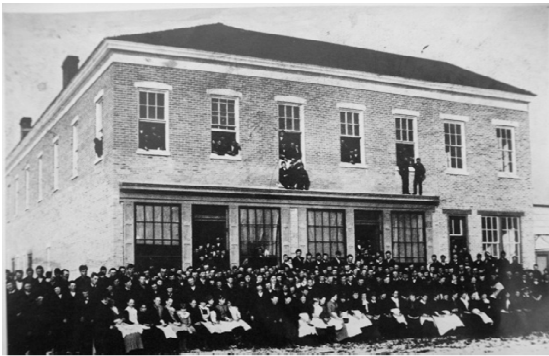
Provo East Cooperative Institute (Provo Co-op) stood on the corner of Center and J (now University) Streets. The west side of the building was built in the early 1870's and the right half was added in 1880. The top cornice was added to attempt to bring both sides together. The co-op failed in 1895.

(Photo from the book, *Provo, A Story of People in Motion* by Marylyn McMeen Miller and John Clifton Moffitt)

John G. Jones Helped Build these Provo Buildings:



The old Provo Tabernacle is on the left, with the new Provo Tabernacle on the right. The tower on the newer (right) tabernacle was removed in 1917 as it was causing the roof to sag. The bell that used to hang in this tower became "The Old Y Bell" on BYU campus. (Photo John Bun Taylor)



Original home of Brigham Young Academy, The Lewis Building built in 1867, at the north-east corner of Third West and Center St. A fire destroyed this building in 1884.



Brigham Young Academy's 2nd home. This building was finished in 1891 on North J St. which soon came to be called Academy Ave. and later University Ave. It is now a library.

Children of John G. Jones and Mary John:

Adelaide	b. 28 April 1853
John	b. 6 August 1855
Mary Ann	b. 30 August 1857
Samuel	b. July to September 1859
David Henry	b. 8 September 1860
Daniel	b. 6 October 1862
Eleazer John	b. 24 January 1865
Martha Jamima	b. 6 April 1867
Shadrach Harris	b. 1 April 1870
Elizabeth	b. 13 April 1872
Thomas William	b. 10 April 1874
Benjamin	b. 8 March 1876

John and Mary's oldest daughter, **Adelaide Jones**, was baptized in Provo on January 23, 1861, by Bishop W. Foset¹ and "sustained" or confirmed by Bishop W. Foset and I. Bunel or Bcenai. **Mary Ann Jones** was baptized September 27, 1865, by John W. Turner. She was "supported" (confirmed) by Brothers Gillespie and W. Lewis, Brother Lewis acting as voice.

After their arrival in Provo City, Utah County, Utah Territory, eight more children were added to John and Mary's family, beginning with **David Henry Jones** (named for both grandfathers). He was born September 8, 1860, at six in the afternoon in a little two-roomed house on the corner of 100 East and 300 North. He was baptized in Provo on June 13, 1869 by his father, John G. Jones and was "supported" (confirmed) by Henry Rogers and Harvey Cluff. David Henry Jones lived to be seventy two years old, entering his final rest April 12, 1933.

His birth was followed two years later by the birth of **Daniel Jones**, born at ten in the evening on October 6², 1862, who passed away two and a half years later on May 17, 1865, in Provo.

John and Mary's next son, **Eleazer John Jones**, was born January 24, 1865, also in Provo. He was baptized November 29, 1873, by his father John G. Jones and "supported" (confirmed) by Bishop W. Folet³ and Henry Rogers. He lived a long and full life (until May 15, 1940).

Martha Jamima Jones was born April 6, 1867, and lived to be over one hundred years old, passing away December 15, 1967. Presumably she was named after her mother's grandmother, Jemima Griffiths.

Shadrach Harris Jones was next, with the birth date of April 1, 1870, living until January 9, 1966. The next child was **Elizabeth⁴ Jones**, born April 13, 1872, who passed away June 23, 1959.

Thomas William Jones was born on April 10, 1874. He had a mysterious death on December 5, 1913, in Ogden, Utah. Although he died in Ogden, he was buried in the Provo Cemetery.

The youngest child, **Benjamin Jones**, was born March 8, 1876, at 2:40 p.m. When he was eight days old he was given a name and a blessing by his father, John G. Jones. Benjamin passed away at the age of thirteen on May 26, 1889.

All of these children who lived in Utah are buried in the Provo Cemetery except for **Eleazer John Jones** who is buried in the Ogden City Cemetery with his wife's family.

John G. Jones continues with his life story:

¹ Possibly Faucet, Fosset, or even Follet.

² John G. Jones has Daniel's birthdate as Oct 8 in his journal.

³ Probably the same as Bishop Foset or Faucett

⁴ Elizabeth went by the name *Lizzie*. She never married, but had a son, Lewis Jones. The father was John Meldrum (the husband of her oldest sister Adelaide) who put a handkerchief over Lizzie's nose containing ether to knock her out. While Lizzie was unconscious he raped her. He was a religious man and felt such remorse over what he had done that he committed suicide. The family never spoke much about this, but a written account was passed down through the maternal lines in the author's family

Between the years 1859 and 1876 were born to us six sons and two daughters, making eleven children in the family. In 1875 I erected as a home what was considered at the time one of the most modern brick dwellings of Provo City.

I was called to preside over the first district of Seventies in Provo, and was set apart for this by Karl G. Maeser. The Seventies were divided at that time into two districts called the first and second. In the spring of 1878 I was called to be one of the Presidents of the twentieth quorum but as I received a call to go on a mission my ordination was postponed until my return. On the 5th of May 1878 I left for a mission to my native land "Wales." My missionary experiences were a pleasure to me. I bore my testimony to thousands of people and had the pleasure of leading many down into the waters of baptism. During the last year of my labors in Wales I was placed in as President of the Welsh conference, and on returning home in 1880 I was president of the company of Saints immigrating to Utah on board the ship Wisconsin on June 5th.

August 24, 1883 I was set apart as one of the Presidents in the forty-fifth quorum. I worked in this capacity until 1902. I was set apart by Joseph W. Young one of the first Presidency having been transferred from the twentieth quorum to the forty-fifth. I was acting senior President of the forty-fifth quorum of Seventy from 1894 to 1902 on account of President S. S. Cluffs' hearing being so bad that he was unable to act.

*There is no flock, however watched and tended,
But one dead lamb is there,
There is no fireside, how soe'er defended,
But has one vacant chair.*

*In 1865 we mourned the loss by death, of our son **Daniel**. He was laid to rest in the Provo City Cemetery. In 1883 we placed in the cemetery our daughter **Mary Ann**, the wife of Richard J. Nuttall. In 1886, September 27th, came the greatest trial of my life when my dear **wife** and companion was taken by death from me. May 5, 1889, my youngest son **Benjamin** was stricken by death.*

*In all our sorrow and trouble
We look to the great beyond for consolation
And receive it only thru the Holy Ghost.
Why should we mourn for death is sweet,
To the soul that dies in Jesus love,
Tho called to part, we soon shall meet,
In holier happier realms above.¹*

His daughter Adelaide tells us:

During the year 1871 while father was teaching the boys to cut hay

¹ A Brief Biography of the Life of My Father and Family by John G. Jones.

with a scythe, one of them accidentally swung the scythe before father was a safe distance with the result that his leg was struck just above the knee, entirely severing the muscles and arteries. There being no medical help near and as practically all the blood had left his body, his faith in the Lord, which he had learned as a member of the Church of Jesus Christ of Latter-day Saints, manifested itself, and he placed his hands over the wound and in the name of Jesus Christ, and by virtue of the Holy Priesthood which he held, commanded the flow of blood to stop, which it did immediately. The wound healed up, never again bleeding, and no impairment of his ability to walk took place although one doctor said he would never walk again.

[This and other such] incidents strengthened his faith and taught him that the power of the Lord could, and would, be made manifest to those who sincerely desired it. Every time that he was given such support he always remembered to thank his Heavenly Father for it and through this fact he was able to ask the Lord for and receive assistance on numerous occasions.¹



John G. Jones Family

Back row (left to right): Elizabeth, Shadrach Harris, Martha Jamima, Benjamin (deceased, picture inserted), Mary Ann (also inserted), Thomas William

Front row (left to right): David Henry, Adelaide, John G., Mary John Jones (inserted), Eleazer John. Photo apparently designed to allow for insertions of deceased family members.

¹ *Biography of Father* by Adelaide

In a letter dated September 1931, written by David Henry Jones to his daughter Hazel, he identifies himself as the boy who accidentally struck his father's leg with the scythe. He says that he felt his father held this against him for the rest of his life. With the spelling left as in the original, part of the letter reads:

...I was born of goodly parents. A more loving and kinder mother than her could not be found, was trying to do good to all man kind and was loved by all her neighbors. My Father was a good man, but he was a stern man who was always right and every body else was wrong.

My parents quarreled some over the parshality [partiality] shown to my brothers and sisters. My sister Adelaide was always got the faivors with Father my brother Eleazer of the boys.

I at the age of ten in September cut my father's leg the later part of the month, cut by accident in trying to learn to use a cythe. My father always had a grudge against me for it and it seemed to grow among the children against me. Many times I was tempted to go away from home and never return, because every wrong that was done with the children was always blamed to me, when I was as innocent as a newborn baby.

My father often ordered me to leave home, but my mother as long as she lived could see I was innocent, and would stand up for me and plead for me to stay home and be a good boy and not go away. But the final came in 1883 in October. I had been to see my girl and at 5 min after 10 I got home and my father had locked me out. As I turned to leave, my dear old mother heard my footsteps and she jumped out of bed (although my father tried to stop her), and followed me and she pled for nearly 2 hours for me not to go. I finally gave in for her sake. Then I finally decided to go to work for my self and began to make arrangements to do so...

David Henry Jones ended up going to Arizona on a mission and more of his life is shared later on in this book.

Years later, David's mother **Mary John Jones** was thrown from a buggy while on the way home from a funeral. She landed on a rock, sustaining injuries to her head and breaking her back. These injuries proved fatal and she died thirty-six hours later, on Monday, September 27, 1886, at 11:05 p.m. She was fifty-four years old. Her obituary in the *Deseret News* was as follows:

OBITUARY of MARY JOHN JONES

Died at her residence in the 4th Ward in this City (Provo, Utah), Monday September 27th 1886 at 11:05 P.M. Mary John Jones, beloved wife of John G Jones, age 54 years and five months. She was thrown from a Buggy and received injuries to the head and back which were fatal, and she died of the effects 36 hours later.

Deceased was born April 27, 1832, at Dowlais, South Wales. When three years old her mother died leaving her without the tender attentions of a mother. She was among the first of her native land to receive the message of the Latter-day Saint Gospel and was baptized by Phillip Sykes in Jan. 1847 at

Coat Brook Vale, Monmouthshire, England. She was married Feb. 9th, 1852 and with her husband she emigrated to America June 1, 1854 in William Taylor's Co. on the sailing vessel Marchville and in 1859 gathered with the Saints in Utah, in Captain Stevenson's train, arriving in Salt Lake City, late in Sept. 1859, and the following month, moved to and settled in Provo, Utah where she resided and was a faithful and true Latter Day Saint, and gathered around her many warm hearted, and true friends.

Her life being one of usefulness in the Female Relief Society, and among the sick or wherever her labors were required. She was a true and devoted wife and mother. A mother of 12 children, 8 of whom are living, who with her faithful husband deeply mourn her loss.

Funeral will be held in the 4th Ward Assembly Room at 2 P.M. Sept. 29th.

The room was filled with sympathizing friends. Appropriate remarks were made by Elders L. V. Halliday, David John, Andrew Watson, and George Meldrum. At the close of which hosts of friends followed the remains to Provo City Cemetery.¹

Mary's death was certainly a heavy blow to John G. Jones. In a period of six years he lost two children and his beloved wife. His knowledge of the purpose of life and his faith in Heavenly Father's plan for his children must have given him the needed strength to carry on. John was now a widower with six children (ages ten to twenty one) still at home. No doubt he depended heavily on his daughters Martha and Elizabeth to keep the household running as smoothly as possible without a mother there. Life goes on even amid such heartache, and John continues his story:

July 6, 1902 I was ordained a High Priest by President David John of the Utah Stake.

July 13, 1902, I was called and ordained to be a Patriarch, President Joseph F. Smith being mouth; since which time I have given a great number of blessings to the children of the Latter-day Saints. For many years I have desired this latter gift, that before I was laid to rest that I might have the privilege to hold the office of Patriarch and of blessing my children. This being granted my soul is filled with great joy. When I look upon my passed labors it reflects light, joy and happiness inexpressible.²

John G. Jones gave hundreds of Patriarchal Blessings in addition to those he gave to his posterity, and served faithfully in that calling until the end of his life.

John G. Jones Returns from the *Other Side*

Another tragedy struck the family with the death of **Thomas William Jones** (who was living in Ogden at the time) on December 5, 1913, but this led to a marvelous experience as told by **Harold Jones**, grandson of John G. Jones:

¹ Possibly the part about those who spoke at the funeral was added later by one of her children.

² *A Brief Biography of the Life of My Father and Family* by John G. Jones.

I was a small child about six or seven, because I wasn't going to school, so the family took me on the Bamberger down to Provo after they had called to say Grandpa died; this was John G. Jones, the Patriarch.

The Bamberger was an electric train that ran from Ogden to Salt Lake, then the Inter-Urban went on down to Provo. They were owned simultaneously by Simon Bamberger; that was the mode of transportation then.

*My uncle, **Thomas Jones**, had passed away under circumstances that they couldn't explain, or didn't explain. Tom Jones was a brother of my father. He was not too active in the church at the time, but he had been through the temple. He'd been out deer hunting, and came home late that evening.¹ His wife said, "I'll fix you something to eat."*

While she was in the process of fixing him something to eat, he'd gone to bed. She was hard of hearing. She came in the bedroom and he had been shot. They had shot through the bedclothes and through his garments.

They called my father [Eleazer] over, after the body had been taken away. They first called the police, and the police told them to have the body taken to the mortuary but to leave all the bed clothes and everything as was for an inquest the next day. Whether my aunt misunderstood because she was hard of hearing or whether it was on purpose, who is to say; but she washed all the bedclothes before police investigation arrived.

So they buried him as a suicide. But on his garments there was no powder burns. If it was a self-inflicted wound there should have been powder burns on the garments.²

*His wife was **Aunt Suzie**. Aunt Suzie is a nickname like Aunt Mamie. Her name was Susan.*

*In the meantime, **Uncle David**, who lived in Provo, and my Dad were never satisfied with the verdict they had buried my uncle under, so they kept trying to open the case. In the meantime I don't know just how long after he died, I was too small to remember dates, my aunt got married again.*

In the meantime, in the investigation my father found out from the man he [Uncle Tom] had been out hunting with, that his gun [Uncle Tom's] had misfired and lodged a shell in it while they were out hunting. They produced the gun and the shell was still lodged in the gun. But, with my dad and other uncles trying to keep the case open and that – and it was costing them quite a bit – they were making quite a few enemies in the families.

[Now back to] my grandfather: they called up from Provo this day and said that my grandfather had died. My father and mother got ready as soon as they could. I was at home. I wasn't going to school, so they took me down to

¹ He must have left to go hunting early in the morning without breakfast, as the time of death on the Death Certificate is 10:30 AM.

² The Death Certificate states cause of death as "accidental gunshot wound."

Provo with them. We went on the Bamberger, so it would have had to take several hours to go down to Provo on the Bamberger; [to] get ready and go down there.

I remember them taking me in. I went in with my Dad and Mother into the bedroom where they had the body laid out. At that time they didn't take them to a mortuary, they put them in a cool room and opened the windows and left the body in there. And I remember him, I don't remember whether they took the sheet off of him or not, but he laid there with a sheet on him.

I remember that the next morning when I got up, Grandpa was sitting up. And he called the family together and he said that he had been privileged to visit the spirit world. And that there he had met Uncle Tom, and his wife, [John G.'s wife], and a lot of the family that had passed before. And [he told us] what a wonderful reunion it had been. And he said, "I was privileged to come back to tell you not to proceed anymore with trying to find out how Tom died." [He said] it sufficed for the family to know that he didn't take his own life, and that the day will come when someone will confess to the deed.

Now, he didn't promise it would be in this life, most all the people are gone that happened at that time. But he told them that he just had been privileged to come back and that in a short time he would be called home and for them not to mourn for him, that it was one of the happiest places they could ever imagine, and for them to go on and live their lives.

As I remember it was about two to three weeks from then, I don't know just exactly the time because I was too small, and it didn't impress me only these outstanding things on it. Then he passed away."

He said he had been privileged to come back for a specific reason that was tearing the family apart. And he wanted them to just forget it, that Tom was alright. His untimely death had given him a chance to have his place with the family.¹

John G. Jones's great grand-daughter, Rae Stephens Jones Olsen added:

I had heard that Grandpa John G. Jones had been privileged of seeing the other side and had said "If you knew how wonderful it was, you wouldn't mourn for me."

John G. Jones passed away again on March 14, 1914, at nine-thirty in the morning in Provo, Utah. His funeral was held in the Provo Tabernacle, with his burial in the Provo Cemetery. His grandsons served as Pall Bearers. John G. Jones was eighty-three years old when he finished his mission on this earth and went on to join his loved ones who had passed on before. His obituary follows:

¹ Tape recording of Harold Jones after the funeral of Ina Jones September 1981. Recording in author's possession, with a copy in the back of this book.

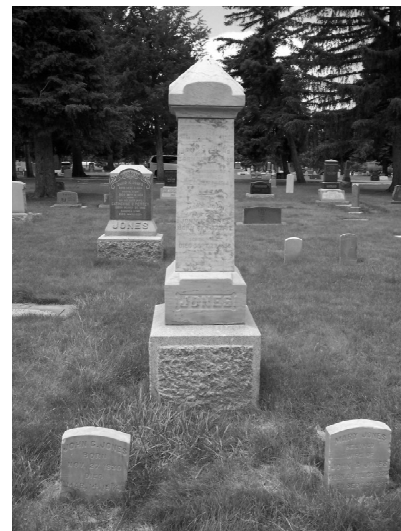
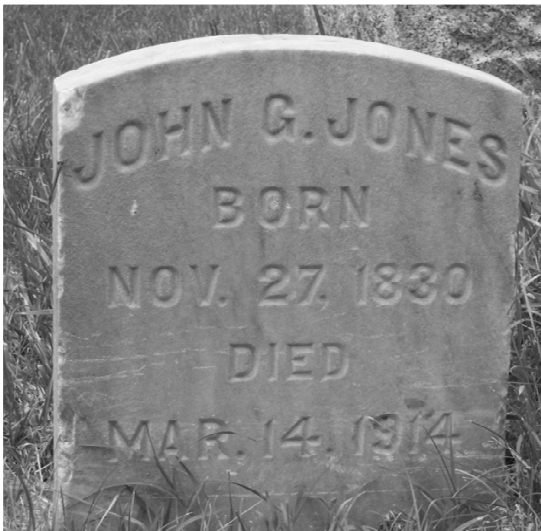
JOHN G. JONES WAS BURIED HERE TODAY
Well Known Patriarch Died at His Home in This City Last Saturday Morning,
March 14, 1914.

Funeral services over the remains of Patriarch John G. Jones of this City were held in the Stake Tabernacle at 2 o'clock this afternoon and many friends gathered at the bier of this much respected citizen. Speakers told of the many splendid qualities of the departed and spoke words of comfort to the bereaved family.

John G. Jones was born in Llanelly, South Wales, November 27, 1830, and died at his home in the Fourth Ward at 9 o'clock Saturday morning. He embraced the gospel in his native land and came to America in 1854, remaining in St. Louis until 1859, when he came to Salt Lake and spent six weeks, after which he came to Provo and made this his home ever since.

For many years Mr. Jones was one of the most active citizens in this section and held many positions of responsibility and trust. In church circles he was prominent and held many offices, the last being that of Patriarch which he held at the time of his death. He is survived by three sons and three daughters. They are: Mrs. Adelaide J. Meldrum, David H. Jones, Martha J. Jones and Lizzie Jones of this City, Eleazer J. Jones of Ogden and S. H. Jones of Provo.

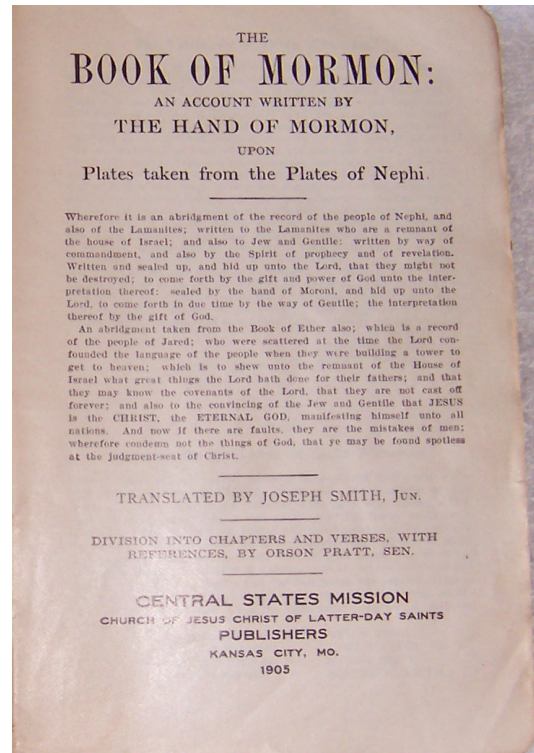
Jones Cemetery Plot in the Provo Cemetery



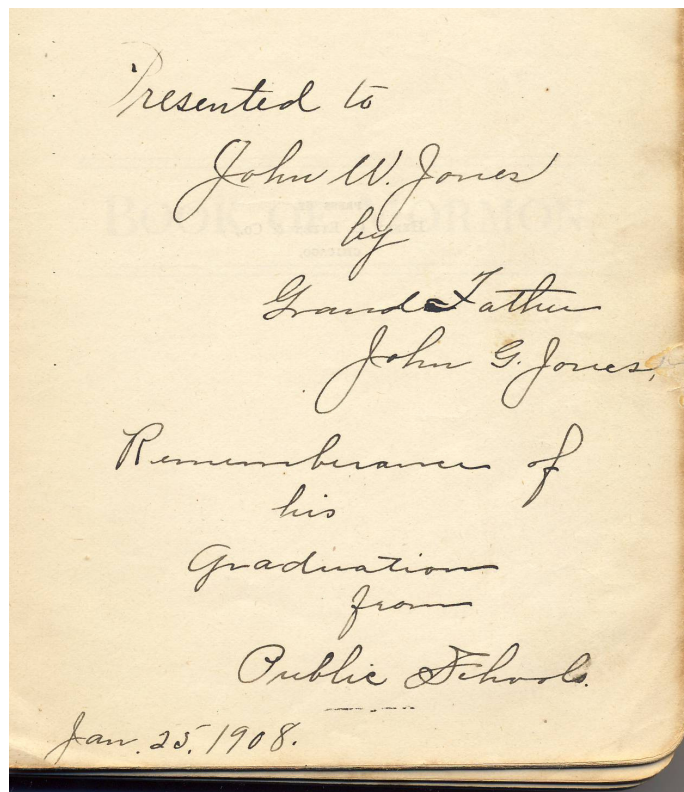
Above left: John G. Jones headstone. Above right: Jones family marker for John and Mary Jones and John's mother Ann Lawrence. (Photos by Janice Williams)

On the tall tombstone marker for Ann Lawrence, John G., and Mary Jones it reads:

*Their toils are past
Their work is done
They fought the fight
And the victory won.*



Book of Mormon given to John W. Jones by his grandfather John G. Jones



Inscription inside Book of Mormon given to John W. Jones by his grandfather John G. Jones

Chapter Eight

Children of John G. Jones



Original framed photo of the John G. Jones family

Back row (left to right): Elizabeth, Shadrach Harris, Martha Jamima, Benjamin (deceased, picture inserted), Mary Ann (also inserted), Thomas William

Front row (left to right): David Henry, Adelaide, John G., Mary John Jones (inserted), Eleazer John
(photo courtesy of Cathy Smith)

Adult Children of John G. Jones

John G. Jones and Mary John had eleven or twelve children¹, only eight of whom grew to maturity. Here we will give a brief history of those eight children.

Adelaide Jones Meldrum

Adelaide, born April 28, 1853, was the oldest child of John G. Jones and Mary John Jones, and was their only child born in Wales. When she was almost one year old, she crossed the ocean with her parents, stopping in Saint Louis, Missouri and Colchester, Illinois for a few years before continuing on to Utah Territory. Once in Utah, her parents settled in Provo. Her parents were among the early converts to the Mormon faith in Wales.

When eight years old, Adelaide was baptized a member of The Church of Jesus Christ of Latter-day Saints, and throughout her life she was a faithful member of that church. As she grew older she worked in the Primary, Sunday School, Mutual and Relief Society organizations of the Church. She taught children both in church and also as a school teacher, teaching school for four years in one room of her father's house. Her faithful efforts never earned her much money, but she was rewarded in other ways.

Her mother taught her to card and spin wool at the age of twelve, but she was too small to reach the top of the spinning wheel, so her mother had a twelve inch block of wood nailed to a plank so she could reach the spinning wheel.

She began her nursing career at the tender age of sixteen when under her mother's direction she assisted her during the birth of her younger brother Shadrach Harris (known as S.H.). She took great



Adelaide Jones and John B. Meldrum

care of both mother and baby. From that time on she was a wonderful nurse among the sick, and also helped prepare the dead for burial. She helped her mother make burial clothing, sometimes using their own clothing or clothing collected from neighbors.



Adelaide Jones
Meldrum holding her
grandchild.

¹ As previously stated there is uncertainty over whether or not they had a son while crossing the plains.

Adelaide was a gifted singer and sang in the Mormon Tabernacle Choir in Salt Lake City under the direction of James E. Daniels and J.R. Weeks.

At the age of thirty-three, on March 20, 1886, she married **John Barkley Meldrum**, a thirty seven year old widower¹ with three sons: **John Forsyth Meldrum**, **George William Meldrum** (who went by Will), and **Frank Walter Meldrum**; and a daughter, **Sarah Erminnie Meldrum** (who went by Minnie). She was a good mother to those children as well as to her own. That September her mother died after being thrown from a buggy while on the way home from a funeral.

On December 30, 1886, Adelaide gave birth to her first child, a baby boy, **John Shadrach Meldrum**, who died the same day.

She had another son, **Thomas Benjamin Meldrum**, on February 19, 1888, also in Provo. This son went by the name of Ben and grew to adulthood.

Her children were taught to work, and each was assigned duties both in and outside the home. As the boys grew to manhood, each learned a trade. John became a carpenter and enjoyed working with his father until his father's death in 1892. William became a plasterer; Frank became a farmer.

Adelaide's husband, John B. Meldrum, in the depths of despair, took his life on July 12, 1892. He made some serious mistakes in his life and couldn't forgive himself. This time was a terrible hardship to the whole Jones and Meldrum family. Having a suicide in the family was a horrible disgrace. Everything surrounding this event was a huge trial in their lives; it was something only spoken of in secret.

Minnie (who never married) helped Adelaide as they took in boarders and their home became one of the first boarding homes for students attending Brigham Young Academy, housing twelve to twenty students at a time. To add more rooms, they converted the workshop into four or five rooms. Adelaide was a wonderful mother to them all, and was also an able nurse if any became ill. Minnie was always at her side, helping.

They also made butter and cheese to sell, along with other farm products, and Minnie and Adelaide did dress making. Adelaide took Grady Reese into her home when at the age of four or five years old both her parents died. Grady lived with them for several years.

Will served a mission to Germany. Ben filled a mission to Scotland. About three weeks before Ben's return, **Minnie** suffered a terrible accident. One of the girls boarding with them was cleaning² a bicycle at night. Minnie had been visiting in this girl's room, and as she was leaving the gasoline ignited. Thinking to save the room from burning down, the girl grabbed the two-quart bottle of gas and went to throw it out the door, but instead it struck Minnie, exploding, and spreading fuel and flames all over Minnie's body. Minnie was severely burned and died three weeks later on July 29, 1912, at the age of thirty one. This accident was devastating to Adelaide. She became bedfast for a long time and was never completely well again.

As Adelaide's step-children grew up, son John F. Meldrum married Grace Burton Rushforth and moved to Wyoming. Will married Elizabeth Boyden. While he was helping to

¹ John B. Meldrum was born March 21, 1849. His first wife was Sarah Ann Barker Forsyth.

² Before the introduction of less volatile solvents, gasoline was used as a cleaner to remove grease.

plaster the Auto Building at Brigham Young Academy, a group was hoisting a radiator and asked for his help. While helping them, he was struck by the radiator and killed, just nine weeks after his wedding.

Frank built a home nearby in Provo, married Ella James, and raised five children. They were a great comfort and help to Adelaide. In May 1930, Frank, Ella and a small daughter contracted Spinal Meningitis. The parents died four days apart. The daughter was left deaf, and later became a sewing teacher in a mute school. The orphaned children were left to be raised by grandparents, aunts and uncles.



Ben married Margaret Nibley. Ben was a soldier in World War I, and then lived in Los Angeles. They had a daughter, Julia Adelaide Meldrum, and a son, Benjamin Nibley Meldrum.

Adelaide Jones Meldrum finished her mortal life on December 21, 1942, and was laid to rest in the Provo City Cemetery. She was remembered as a kind and faithful neighbor, a compassionate nurse, a hard worker; successful in whatever she chose to undertake; giving faith and courage to all.¹

Left: Minnie Meldrum daughter of Frank Meldrum and Ella James

Mary Ann Jones Nuttall

Adelaide's sister, **Mary Ann Jones**, was born August 30, 1857, in Colchester, Illinois. On September 27, 1865, she was baptized by John W. Turner and confirmed by W. Lewis and Eliz Gillespie in Provo, Utah.



At the age of twenty three, she married **Richard James Nuttall** on September 2, 1880, in the Endowment House in Salt Lake City, Utah. They only had one daughter, also named **Mary Ann** who was born August 30, 1881. Two years later Mary Ann Jones Nuttall passed away on July 25, 1883, in Provo, Utah and was subsequently buried in the Provo City Cemetery. Although her life was brief, she touched the hearts of all who knew her. She left behind a grieving husband and young daughter, along with grieving parents and siblings. Her death was truly heart rending for the entire family.

Above: Mary Ann Jones Nuttall's daughter, Mary Ann Nuttall

¹ This information was taken from *History of Adelaide Jones Meldrum* by an unknown author.

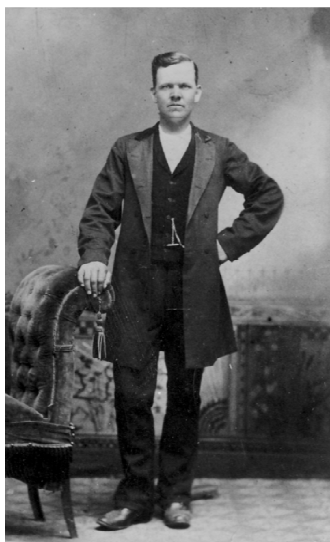
David Henry Jones

Mary Ann's brother, **David Henry Jones**, named after both his grandfathers, was the fifth child of John G. Jones and Mary John Jones, but the first surviving son. He was born in a little two roomed house on the corner of 1st East and 3rd North in Provo, Utah on September 8, 1860. He was a healthy, hearty child. He was baptized in the Provo Mill Race by his father and confirmed by Harvey H. Cheff.

David was one of the first students to attend Brigham Young Academy. His education was limited; as the oldest son, he needed to help his family while his father served a mission to Wales. David became a skilled stone mason and laid many rock foundations for houses and churches in Provo. He laid the first rock walls of the Utah State Mental Hospital, and walled up many wells and cess pools with rock. He also worked on the foundation for the Provo Stake Tabernacle and helped tunnel for water in Rock Canyon.

When he was twenty-three he was called on a mission to help settle St. Johns, Arizona, along with his uncle, Eleazer Jones. While on this mission he met and married his wife, **Catherine Diantha Petty**. They traveled to the Saint George Temple for their wedding. When they arrived, the temple was closed for summer cleaning, but they found President Walter Granger who took them into a room of the temple to perform the ceremony. At this time they were only married for time, and were sealed November 19, 1885, in the Logan Temple.

In October 1885, David and his wife left Arizona, returning to Provo. David hauled wood from the canyons and sold it for enough money to see them through the winter. David had a two room adobe home he had built in Provo before his mission, but as it was rented out, he built a one room log house which they lived in that winter. The next year they moved into their adobe house at 333 East 5th North.



Above left: David Henry Jones about 1880. Center: David Henry Jones and Catherine Diantha Petty wedding photo July 9, 1884, Right: David Henry Jones holding son David Henry Jr, Catherine Diantha Petty Jones, and daughter Mary Diantha Jones in about 1892-1893.



David Henry Jones family 1916

Back row: Byron Daniel, Myrtle Adelaide, David Henry Jr., Mary Diantha, John George

Front row: Hazel Adeline, father David Henry Jones, "J" Petty Jones, mother Catherine Diantha Petty, Angeline Vilate.

They spent many summers in Emery County where David owned 80 acres of land. He helped build a large dam to get water to Emery town. During the celebration for the dam's completion, the dam burst and flooded down the creek. This left their crops without water. They hauled water to keep their two acres of fruit trees alive.

Everyone in the family knew what a hard day's labor meant, and all joined in doing their part. David taught his large family through his good example. He never asked anyone to do something he could do himself. He was honest in his dealings with others and in paying his tithes, giving the Lord the best of animals, grain, hay or whatever he raised. Sunday was his day of rest. He never worked on Sunday except when it was his turn to water the farm.

David honored his Priesthood and was faithful in his church responsibilities. He was ordained a Seventy in 1890 and a High Priest in 1904 by his father John G. Jones. He loved his wife and family; they were his pride and joy.

He and his wife were the parents of eleven children: **Mary Diantha Jones** (1887-1976); **David Henry Jones, Jr.** (1889-1967); **Myrtle Adelaide Jones** (1892-1989); **Hazel Adeline Jones** (1894-1962); **John George Jones** (1895-1993); **Byron Daniel Jones** (1897-1990); **Harold Jones** (1899-1899); **William Frank Jones** (1900-1902); **Angeline Vilate Jones** (1903-1987); **Ben Jones** (1909-1909); **"J" Petty Jones** (1913-1992).

David Henry Jones left this world on April 12, 1933, leaving his wife, four sons and four daughters. Before his death he had his vault built in the Provo Cemetery, and had his tombstone in place, complete except for the death date. He was buried on Easter Sunday,

April 16, 1933. Although his children sorrowed at his loss, they felt he had gone to receive a great reward.¹

In his wife's history, after telling of the children and their births, she mentioned that four of the eight children who lived to adulthood were teachers. They had tried their best to give their children a good education. She closed with her testimony:

We have always tried to live a pure life and taught our children to do likewise and they are all honorable men and women in the community in which they live... We want to bare our testimony to you all that we know that God lives to hear and answer prayers also that Mormonism is true and that Joseph Smith was a true prophet and that the leaders of The Church of Jesus Christ of Latter-day Saints in their order from Joseph Smith down to the present time Heber J. Grant were prophets of the living God.²

The descendants of David Henry Jones have been actively engaged in genealogy and in helping to preserve our family history.



David H. Jones and Diantha Petty Family Portraits

¹ This was taken from the *History of David Henry Jones* written by Mary D. Jolley August 1960.

² Written Sunday 10 a.m. October 12, 1930 by Catherine D. Petty Jones, wife of David H. Jones.



David Henry Jones Family on July 9, 1928
Celebrating their parents' 44th wedding anniversary

Front row left to right: "J" Petty Jones, Myrtle J. Allred, D. Henry Jones, Catherine Diantha Petty Jones, David Henry Jones, Mary D. Jolley, John G. Jones, Hazel A. Thompson, Byron D. Jones, Vilate A. Jones.

Second row: Aaron Allred, Olive Jones, Jack Jones, LaVern D. Jones, Elva Jones, Max Jolley, Berry Jolley, Victor Jolley, Emery Jones, Helen Liddell Jones, Ben W. Thompson, Jessco Whitehead Jones, Robert Jones.

Third row: Helen Jones, Ruth Jones, David B. Thompson, George W. Brown, Roy J. Brown.

Eleazer John Jones

Although **Eleazer** was the fifth son of John G. and Mary Jones, he was only the second boy to survive to adulthood. Since Eleazer John Jones's history is well covered in the next few chapters of this book, more won't be added here.

Martha Jamima Jones

Martha Jamima Jones was born April 6, 1867, in the family home; a small adobe house on the corner of third north and first east in Provo, Utah. As a child, Martha was taught to work around the house and the family's small farm. After their father cut the grain by hand using a scythe, Martha and her sister helped rake it into piles, which the boys tied into bundles.

In the fall, Martha accompanied the family on excursions into the mountains in search of berries which they dried and used in winter meals. At Easter time, Martha and Lizzie dyed eggs using onion skins or mulberry blossoms; then went to Tanner's Grove or Temple Hill for a day of fun.

Martha enjoyed drama. Her debut was playing Miss Muffet, skipping across the stage after throwing her bowl of porridge. She also enjoyed dancing and horseback riding. Her parents insisted she get an education. She first attended school in a large schoolroom with Bennie Walton as a teacher. She also attended Brigham Young Academy, held in the ZCMI

Warehouse, and was taught by Karl G. Maeser. At the age of fifteen she joined the Relief Society and served as a visiting teacher with her mother as her companion.

Martha and her mother attended the funeral for a neighbor in September 1886. On the way home, the man driving their carriage was in such a hurry to get home that he struck the horses with a whip, causing them to leap forward with such force as to loosen the back seat, throwing Martha and her mother to the ground. The seat landed on top of her mother, breaking her back and no doubt causing internal injuries as well. Her mother died a day and a half later, and although Martha was also seriously hurt, as the eldest girl at home, the responsibility of cooking, sewing, and taking care of the rest of the family of eight fell upon her.

Martha didn't have to change her name when she married **Charles E. Jones** in Provo on May 15, 1889, as they shared the same last name. They were later sealed in the Manti Temple. Their children were: Charles Alma (1890-1966), who went by Alma; Mary LaReal (1892-1993), who went by LaReal; John Gilbert (1901-1979), Adelaide (18 Oct. to 7 Dec. 1903), Etta Jane (1905-2003), and Florence Irene (1908-2005).



Charlie and Martha Jones

Martha's hobbies were making rag rugs and quilts, especially the "wedding-ring" quilt pattern. She sold some and gave others away to family and friends. She also helped her father gather genealogy information and perform temple work for many ancestors.

During the flu epidemic of 1918 Martha became a practical nurse, and later nursed maternity patients, the elderly and children. Her fee was \$2.00 for twenty-four hours.



Martha enjoyed summer outings to the old Lake Resort or going up into the canyon. A few times during the summer, the family and a group of friends would rise at four o'clock in the morning and take a hayride up the canyon where they enjoyed breakfast. The women and children would go for walks while the men caught fish which they cooked for dinner (lunch) over a camp fire. After their delicious meal they would clean up camp, making sure the fire was well out, then ride home, singing songs and telling stories as they travelled along the bumpy roads.

Left: Martha and Charles Jones

Martha was active in the Daughters of the Utah Pioneers (D.U.P.), serving as Captain of Camps #4 and #7, and helping raise funds for the building located in North Park in Provo during the years of the Great Depression. She also helped gather and care for relics for display, and open the building for visitors after the building was completed in 1938.

When electricity came to Provo, Martha was a staunch supporter and was influential in helping bring the Provo Power Plant to that city. Martha was very grateful for the improvement electricity made in her life.

Martha lived to be one hundred years old, and still took her daily walks alone without the aid of a cane. She was in remarkably good health and was mentally alert. To honor her, Martha received a Centenarian Badge from Harold Jensen and Presiding Bishop John H. Vandenburg representing the Old Folks' Committee in Salt Lake City, and Mayor Verl G. Dixon of Provo. An article in the Deseret News on March 28, 1967, paid tribute to her, as the oldest resident and Provo Pioneer. The article said she still took a daily walk, weather permitting:

I can still walk without a cane and I don't have to limp" she said proudly. She was the last living native pioneer in Provo. She mentioned that in her youth "a spinning wheel was one of the necessities in the Jones home. 'Life today is wonderful although it is considerably faster than when I grew up.' Mrs. Jones reminisces. She remembers that most of her travel in the early days was by horseback. 'We used to ride from Provo to Spanish Fork by horse to attend a dance,' she said. She attended the Brigham Young Academy and studied under Dr. Karl G. Maeser. Her father was a brick mason and helped to build the foundation on which the older buildings of the BYU lower campus still stand. Mrs. Jones married Charles E. Jones May 15, 1889 in Provo and

the marriage later was solemnized in the Manti Temple. Mr. Jones died in 1948.

“My parents always taught us that if we did the things that were right the Lord would bless us,” she said.

Martha, the last of the Provo Pioneers, passed away peacefully on December 15, 1967, with her funeral held at the Chapel of Memories, on December 18th during a terrible blizzard.



Martha and Charles Jones Family Portraits

Above left: son Charles Alma, Charles, daughter Mary LaReal, and Martha Jones. Above right: children LaReal and Alma Jones. Below: LaReal Jones daughter of Martha Jones.



Shadrach Harris Jones

Shadrach Harris Jones was born April 1, 1870, in Provo, Utah. For most of his life he was known to friends and family as S.H. Jones. Probably named after his uncle, who died while serving a mission in Wales, Shadrach also served a mission. He was called to serve in the Mississippi area. Later in his life he served as Superintendent of Schools in Provo.

Shadrach married **Josephine M. Cannon** on July 25, 1902, in Saint George, Utah. Josephine was born August 22, 1881, in Saint George, Washington County, Utah. Their children were Shadrack Cannon Jones (1903-1960); Josephine Jones (1907-1983); Lawrence Quayle Jones (1910-1991); Billie Ann Jones (a stillborn child born May 14, 1924); and Wilhalmina Jones (1933-1933).

Josephine passed away October 15, 1944, in Provo, Utah. S.H. died January 9, 1966, in Provo, Utah, where he was also buried.



Above left: Shadrach Harris Jones



Above right: Shadrach Harris Jones (standing) known as S.H. and his missionary companion. (Photo taken in Meridian, Mississippi.)



Above left: Shadrach Harris Jones known as S.H. Jones
Above right: Josephine Jones (daughter of S. H. and Josephine Jones), 1920



Josephine Cannon Jones wife of Shadrach Harris Jones

Elizabeth Jones



Elizabeth Jones, affectionately known as Lizzie, was a beautiful young woman, who carried her beauty well into her older years. She was the tenth child born to John G. and Mary Jones; being born on April 13, 1872.

When she was nineteen years old, her brother-in-law, John B. Meldrum, held a handkerchief containing ether over her nose to cause her to lose consciousness. While she was unconscious, he raped her. This led to her pregnancy and the birth of Lewis Jones on August 29, 1892. He was her only child.

Left: Elizabeth Jones

Lizzie never married. She continued living with her father in their family home until his death. Her father, John G Jones, gave her the family home, a beautiful large two story stone house, and the land it was on. She kept this home until she died; then passed it on to her son Lewis. Sometime before his death he sold the home as commercial property.

Lizzie worked as a school teacher and a saleslady to support herself and Lewis. In Lizzie's later years, her son had her admitted to the Utah State (mental) Hospital located at 290 N. 100 East in Provo, Utah, where she remained until the end of her life. Other relatives tried having her released, but didn't have the authority to make that happen. Some of the relatives thought Lewis sent her there so he wouldn't have to deal with her anymore. She was taken from her home in a straight jacket. She passed away June 23, 1959, from chronic Myocarditis and Arteriosclerosis.



Elizabeth Jones

Her son, **Lewis**, worked as a policeman in the Los Angeles area. During the time Ina Jones was a widow (of his late cousin John W. Jones), he took her with him on a trip through the Panama Canal and to the 1964-65 New York World Fair. She enjoyed this trip very much and remembered it fondly the rest of her life. Although Lewis had been on a mission for The Church of Jesus Christ of Latter-day Saints, at the time of this trip he wouldn't have anything to do with the Church. Ina noted that although he had many books in his possession, she didn't see any Church books among them. While at the World Fair, Lewis suffered a heart attack. Soon after their return from this trip, his heart trouble returned. Before Ina could return to her home in El Cajon, California, he had passed away in November 1965. He was laid to rest in the Provo City Cemetery.



Above: Lewis Jones

Thomas William Jones



Above: Shadrach and Thomas Jones

Lewis's uncle, **Thomas William Jones** was born in the early spring, April 10, 1874, in Provo, Utah. He spent his childhood in Provo, and then moved to Ogden, as did his older brother Eleazer, probably at the time of the construction boom in the Ogden area. Thomas was a house moving contractor who also excavated basements and hauled rocks from the canyons. Many times the heavy wagons hauling rocks would get mired down in the muddy streets as deep as the axle of the rear wheels.

Thomas married **Susan Malinda Barton** on December 22, 1897, in the Manti Utah temple. Their children were: a son, Barton Eleazer Jones (1898-1981); a daughter, Cleo Jones, (1900-2000); and their youngest son, Thomas Elwyn Jones (1912-1918). All three children were born in Ogden, Utah.

Keeping up with the Jones's

It has already been told in a previous chapter how Thomas died of a gunshot wound under rather mysterious circumstances on December 5, 1913, in Ogden, Utah. He was buried December 10th in the Provo City Cemetery.



Above: Barton and Cleo Jones, children of Thomas William Jones



Unidentified Jones relative

Chapter Nine

Eleazer John Jones and Mary Elizabeth James

On a cold winter's day, **Eleazer John Jones**, the fourth son and sixth child of John G. Jones and Mary John Jones, was born in Provo, Utah. It was January 24, 1865. The family lived in the Provo Fourth Ward, which is where Eleazer was blessed on April 5, 1865, by William Sperry.

Upon reaching the age of accountability, Eleazer was baptized a member of The Church of Jesus Christ of Latter-day Saints by his father on November 29, 1873, also in the Provo Fourth Ward. He was “supported”¹ by Bishop William Follett and Henry Rogers. He was confirmed a member of the Church on the same day by Bishop William Follett.

At the age of twelve he received the Aaronic Priesthood and was ordained a Deacon in which capacity he gave faithful service chopping wood for the widows in his ward. After turning fourteen he was ordained a Teacher, followed by the office of a Priest at the age of sixteen.

Eleazer, known throughout his life as “E.J”, was educated in the grade schools in Provo and finished his education by attending Brigham Young Academy, the forerunner of Brigham Young University at Provo, Utah. He attended BYA during the time Carl G. Maeser was the President as well as a teacher. Eleazer felt privileged to have been taught by such a remarkable teacher whose valuable instruction benefited him for the rest of his life. His daughter Vera said, “Father would often remark of something Carl G. Maeser had taught him.”

E. J. was an energetic youth, and his parents and family appreciated his helpfulness. He did a great deal of work after school and on Saturdays, often taking the cow out to pasture accompanied by his faithful dog. He was faithful in performing his chores, which included caring for other animals and working in the family garden.

¹ These may have been the witnesses to the baptism or those giving the confirmation, with the Bishop acting as voice.

As was common practice in those days, Eleazer collected firewood from the nearby canyons. On one of these trips he saw a Mountain Lion. He enjoyed these trips, even though they were a lot of cold, hard work, involving a great deal of danger. He hauled wood, not only for his family, but for other families and many poor people of the ward. His daughter Vera said he was often called “The Bishop’s little helper.” She also wrote, “In the quorums of the Priesthood he was very faithful.”

During the summers he spent a great deal of time working with his father, who was an excellent stone mason and built many fine stone houses.

Tragedy struck Eleazer’s home-life when his dearly beloved mother died on September 27, 1886, after being thrown from a buggy.¹

E.J. probably went to Ogden looking for work opportunities. Ogden was a growing community due to the railroads crossing through the town. Housing was in great demand, and E.J. was a builder. That must have been where he met and fell in love with **Mary Elizabeth James**, daughter of English immigrants **Joseph James** and **Sarah Holyoak James**. At the time of their engagement, Mary’s mother had just lost several members of her family. Mary didn’t think her mother could bear to lose her daughter by having her marry and move to Provo where Eleazer’s family lived. Eleazer had recently lost his own mother, so could understand in a real way some of the things the James family was going through. In consideration of this, E.J. agreed to move to Ogden, where they lived the remainder of their lives. Here is a letter from E.J. addressed to Mary E. James on that subject (spelling as per original):

Provo City

Feb 1887

Dear Friend –

It is with pleasure that I take the present time to answer your very welcome letter which came to hand yesterday. I was sorry to learn that your mother was sick and hope she is better now. I was sorry also to learn that you did not feel disposed to live in Provo this summer, but I do not blame you as I know how bad we all felt when my sister Mary Ann moved to Charleston, which was not over one fourth the distance you are from hear, I hope I have not hurt your feelings in asking your consent to move hear, if so it was not intentionally.

I thot that if we could live here this summer I could arrange to buy land there besides getting things that I could not get here, by selling grain changing work selling my land and other things, but it is all right – I would not have asked you to come hear to live if I had only thot how my dear Mother felt when my sister married an left home and Provo. As I had not previous to coming up there thot of making a home any where other than in Provo, and not succeeding to sell my land as expected, I may be a little longer than Apr before I can get ready to move there. Therefore we would be under the

¹ See complete story on page 73.

necessity of postponing our unity for a little while longer as you stated in your last. We can prove true to each other though far apart, and your mother needs you[r] help and kindness which she could not get if you lived here. I hope it will meet your approval to wait a little longer. I hope you will not think the less of me for talking so plain, in regard to my living there I know I will like the place and its surroundings, but not having a great deal of money saved, I think I will go with a number of the other Provo boys to work for Bishop Johnson, 1st Counselor, on the Rail Road. It will take five days to go and five to return when I wish to and only cost \$36 for the round trip. I would have liked to hear from you before going but we go at noon tomorrow, and I hope you will not feel bad as I go with the blessing and council of the Leaders of this Stake. I do not know where to tell you to write, but will send word when I get there, and I sincerely hope that you will prove true to me and not feel bad at my seemingly hard conduct – and forget to write when you get the address. If agreeable I will write about every two weeks or less. If the place is not as represented, may return like all bad pennies very soon. I have a stove and some other things which I bought since I was up there but will not buy any more just now as I think I can get them less the for as cheap there. Excuse this rambling letter and all mistakes. Father wishes to be remembered to you and all your folks. Please keep this letter confidently between yourself and Parents. Give my kind regards to all your folks and accept the same your self. Hoping you will take no offence for my conduct or any thing I have written

I beg to remain

Yours most sincerely and truly

E.J. Jones

Mary Elizabeth James

E.J. Jones's wife, **Mary Elizabeth James**, was born June 17, 1866, in Ogden, Utah, a daughter of pioneers **Joseph** and **Sarah Holyoak James**. She was given a name and a blessing in the LDS church on July 26, 1866, in Ogden.

In an interview she said:

The house I was born in was in this same block [as the house she lived in after her marriage] and was a three room adobe and my father made the adobe bricks himself. He also went to the canyons for the timber and hauled it down to Ogden. I was the seventh of thirteen children born to my parents, Joseph and Sarah Holyoak James, and they often told me that the day I was born it rained so hard and the roof was not secure and they had a hard time to keep me dry.¹

Like most pioneer families, her family struggled just to survive during their first years in Ogden. More of their story will be told later in this book.

¹ *Pioneer Personal History, Mrs. Mary Elizabeth James Jones*, UTAH HRS 324, revised 3-9-37, Elvera Manful, Ogden, Weber County, Utah, October 4, 1939.

Mary Elizabeth recalled that “in place of shoes, the children made do by tying dried muskrat skins on their feet.” Mary was a frail girl who suffered from a chronic throat condition and frequent bouts of quinsy during her childhood. In spite of her health troubles, she managed regular school attendance. She was small of stature, growing to a total of four feet nine inches.

In an *Ogden Standard-Examiner* newspaper interview that appeared on October 4, 1941, after talking of the deprivations her parents had to go through when they first arrived in Utah, Mary said:

“About three years after I was born the railroad came through and from then on we had an abundance of everything, enabling us to share with those less fortunate. Father [Joseph James] sold milk, cream, fruit, and fresh vegetables to the passengers and also to a hotel which was located near there.”

The oldest said vivid in her memory is a picture of the Indians who camped near her home. “They often came to our place to beg for food, and as we always treated them nice, they were friendly. I recall their chief, ‘Little Soldier’ often came over for breakfast. He was terribly religious and wouldn’t sit down to eat until he had asked the blessing. It seemed as if he would pray for hours, asking our Heavenly Father to bless the cattle on the hills and everything else he could think of. I really was ready to eat when he got through.”

“Schools today are all right, but you can’t say they offer any greater variety of subjects than they did in my younger days,” declared Mrs. Elizabeth James Jones of 2731 Wall Avenue, her eyes twinkling in a manner that belied her seriousness. “The first institution of learning I ever attended was one that a Mrs. Gibbs taught in her home on twenty-eighth just below Washington. It was a one room house made of logs. An odd simple structure, when compared with the marvelous buildings of today, but oh, what lessons we didn’t learn. Our teacher had all of us students in this one small room and we had only one book and very few chairs. While one child was reading from the book the rest of us were taught to peel potatoes, cut the tops off radishes, or some other such work. If the lesson was long enough we would practically cook the teacher’s dinner.”

Mary James must have learned something in school, because she went on to teach school in Ogden before her marriage. Mary was particularly interested in physiology, and as a result of that study she applied splints on the broken bones of friends and family which helped relieve their suffering until other help could be obtained. She also learned to make “a poultice of herbs that was successful in the prevention of Blood Poison.”¹ In a different interview Mary adds:

One of my earliest recollections was of the Spanish wall from which Wall Avenue got its name. It ran along Wall Avenue in front of our house and I think from about 21st Street to 28th. It must have been about four feet high

¹ *Personal History of Mary Elizabeth James Jones* by Minnie J. Jones

and in winter the snow would be nearly as high as the wall. I don't believe our winters now are quite as severe as they were years ago. The wall was not complete, in some places being broken down from standing, but we would walk along it as far as 26th and there we would get down and cross over a slough on a plank that was placed there. The school we attended then was located about where the Lyceum Theater is now and was known as the 2nd Ward District School. This was a little white building known as the Fireman's Hall and later as the 70's Hall. The first school I ever attended was the one that Mrs. Gibbs taught in her home on 28th Street just below Washington Avenue. ...

My father paid the tuition in cash as he sold his fruit to great advantage then and I think he paid \$3.25 for each three month quarter. One of my teachers was Charille Browning McGregor, the daughter of the first school teacher in Weber County, Charille Abbot Browning. I graduated from the Central School under Professor Moench and then I later taught in the 3rd Ward District School on Grant Avenue between 23rd and 24th Streets. I received the grand salary of \$15 per month which really was good because many of the teachers only received \$10.¹

Mary was baptized at the age of eight on September 3, 1874.

[Mary] learned to play the organ by placing kitchen knives with black and white handles, using two sets of knives for a key board. As soon as her father could, he bought an organ so she could continue. He told her, "With that much perseverance and desire, you certainly deserve an organ." The organ made their home life more enjoyable and added another activity. She became assistant organist in the Y.L.M.I.A [Young Ladies Mutual Improvement Association].²

Mary went on to become ward organist. Undoubtedly she enjoyed music and spent many hours practicing.

Mary "had many beautiful memories of home life in spite of a frail body in childhood. She was very close to her parents, especially her kind devoted father, who was always a comfort to her in illness which was the result of chronic throat condition and frequent quinsy. As she developed into young womanhood, she was ever striving to forget her illness and concentrate on the happy memories of her home life."³

Patriarchal Blessing

Mary received the following Patriarchal Blessing in Ogden, Utah on April 15, 1883:

A Patriarchal Blessing by Thomas Hill Patriarch, upon the head of Mary Elizabeth James, daughter of Joseph and Sarah Holyoak James Born in Ogden, Utah, Weber County, June 17, 1866.

¹ *Pioneer Personal History, Mrs. Mary Elizabeth James Jones, UTAH HRS 324, revised 3-9-37, Elvera Manful, Ogden, Weber County, Utah, October 4, 1939.*

² *Personal History of Mary Elizabeth James Jones by Minnie J. Jones*

³ *Ibid.*

Mary, in the name of Jesus Christ and by the authority of the Priesthood, I lay my hands upon thy head to confer upon thee a Patriarchal Blessing. I feel to say unto [thee] thou shalt be blessed of the Lord. The Lord is well pleased with you and his care shall be over thee for your heart is right before him.

Your desires are to keep his commandments. He will bestow his spirit upon you abundantly and your mind shall be enlightened thereby and you shall be able to comprehend the things of God and receive a knowledge of the same. You shall take pleasure in doing the things required of you and the trials and afflictions you have passed through shall be a blessing unto you and shall prepare you to do a work that is devolving upon you. In as much as you have faith you shall live and you shall be a blessing in the midst of the People of God, for you have been reserved to come forth in this dispensation and thy guardian angels shall preserve thee from the evils of the world for thy pathway will be set with trials but the spirit of God shall be thy constant Companion. Thou shalt be able to discern the snares of the wicked one.

The Lord has enlightened thee by his spirit and given thee a knowledge of his work and as you grow in knowledge you shall comprehend the purposes of God, and be qualified to perform every labor that shall devolve upon you for you shall live to perform a work for your progenitors. All the blessings pertaining to the Daughters of Israel shall be sealed upon you. Ask the counsel of your parents in all your transactions and they shall be directed of the Lord to give you wise counsel for they have great anxiety for your welfare and if you obey their counsel you shall not go astray from the paths of virtue and righteousness. Ask the Lord to give you his Holy Spirit to guide you day by day and it shall enlighten your path continually and you shall see the way in which you shall walk; by so doing you shall overcome the power of the destroyer who will seek to destroy you from the earth before you have finished your work.

Have faith and when you are sick you shall be healed and you shall have power with God to secure every blessing that are in store for the Daughters of Abraham for thou art of the blood of Ephraim and entitled to all the Blessings of the New and Everlasting Covenant.

And I say unto thee no good thing shall be withheld from thee; for thy heart is pure before the Lord for he is well pleased with thee and thou art Heir to all things.

Thou shall have part in the first resurrection, and shall come forth in the morning thereof.

I seal upon thee every Blessing of the New and Everlasting Covenant in the name of Jesus Christ, Amen.



Mary Elizabeth James Jones and Eleazer John Jones

Keeping up with the Jones's

Chapter Ten

Eleazer and Mary's Married Life and Family

On November 18, 1887, Eleazer was ordained an Elder in the Melchizedek Priesthood by Vern L. Halhay (or Holiday) in anticipation of his temple marriage. On December 7, 1887, **Eleazer John Jones** and **Mary Elizabeth James** began their eternal family as they were endowed and then sealed as husband and wife for all eternity in the Logan Temple. The marriage was performed by N. C. Edlefsen. Mary was twenty-one and E.J. twenty-two.

After their marriage, the happy couple made their home in Ogden, Weber County, Utah, living in the Ogden Second Ward. They were faithful members of that ward and in performing all their church assignments. They lived in this ward for the rest of their lives.



Children of Eleazer John Jones and Mary Elizabeth James:

Mary Adelaide	b. 31 October 1888
John William	b. 4 December 1891
Sarah Martha	b. 24 Sept. 1896
Vera Lucille	b. 2 July 1900
Minnie Josephine	b. 23 June 1902
Harold Eleazer	b. 29 January 1908

Left: Eleazer and Mary Jones. Although this is referred to as their wedding photo, it was actually taken eight or nine months after their marriage. Tradition has it that Mary thought she looked fat because she was seven months pregnant when this photo was taken.

Keeping up with the Jones's

E.J. and Mary Jones were blessed with a daughter, **Mary Adelaide Jones**, on October 31, 1888. **Mamie**, as they called her, grew up to be a delightful child. When she grew up she went on a mission for the Church, which was very unusual for girls to do at that time, then later married **John Peter Nielsen** on September 23, 1925.



Above left: Mary Adelaide Jones, known as Mamie
Above right: John William Jones or Eleazer John Jones while on a mission



Left: The Eleazer John Jones home situated on 27th Street west of Wall Ave in Ogden, Utah.
Right: John W. Jones age 2, Mamie age 5, photo taken April 1894. (courtesy of Christine Nielsen, daughter-in-law of Mamie)

E.J. and Mary were delighted when their son **John William Jones** was born December 4, 1891. John was named after his father's middle name and his grandfather John G. Jones. He was born at home, as all babies were in those days. At the time of his birth the family was living in a duplex apartment, most likely built by E.J. so they could live in one side while renting out the other side to Nathan A. Tanner. Many years later when Nathan

Tanner was called as Bishop, Eleazer served as his counselor. At Eleazer's funeral many years later, former Bishop Tanner said:

If there was anything wrong with Brother Jones it was that he had an inferiority complex. He did not have an exalted opinion of himself as some of us have. Brother Jones was a humble, fine, gentle, honest man. He set a fine example for his family, and he set a fine example for those associated with him in life, in business, and otherwise. Brother Jones and Sister Jones are fine people – among the best of the Church.

Brother Jones wasn't one of those who just believed in the gospel – he knew it was true, and he had a knowledge and understanding that Joseph Smith founded a true church, and translated the sacred plates of the Book of Mormon according to the plans of the Lord.

Eleazer's Mission



E.J. Jones was ordained a Seventy by E.D. Nye on April 20, 1890. He was called to serve a mission to the Southern States, leaving Utah on December 31, 1892. One of his companions on this mission was George Albert Smith, who later became the Prophet of the Church.



E.J. was assigned to work in the Mississippi States area where he met with a great deal of opposition. Shortly before he arrived in that area, two LDS missionaries had been killed nearby. He and his companion were mobbed and even shot at. On one occasion they were almost tarred and feathered, but managed to get out of town quickly enough to escape. In spite of all this, they converted many souls.¹

Left: Eleazer John Jones far left with missionary companions including George Albert Smith (future prophet) center front.



Eleazer John Jones while on his mission in Mississippi

Left: Eleazer standing on left.



Right: Eleazer sitting front left

As was common for all missionaries in those days, they served “without purse or script”. “Without purse” meant they didn’t take much money with them, but had to rely on the generosity of the people they met to provide them with food and shelter. “Without script” meant that they weren’t given any set lessons plans from the Church, but relied on the promptings of the Holy Ghost to tell them what to say.

¹ As told by Vera Jones

While E.J. was serving on this mission, Mary's father, Joseph James, passed away on November 19, 1893, in Ogden. He was sixty three years old. It must have been difficult for Mary to be so far away from her sorrowing family at this time. **Mary Elizabeth Jones** and her two young children had moved to Provo, Utah County, Utah where they lived with relatives while E.J. served his mission for the Lord. Shortly after this time Mary received the following Patriarchal Blessing:

Ogden, February 19th, 1894.

A Patriarchal Blessing given by John Smith Patriarch upon the head of Mary Elizabeth James Jones Daughter of Joseph and Sarah Holyoak James Born June 17, 1866, Wife of Eleazer J. Jones.

Sister Mary Jones by virtue of my office I place my hands upon your head and pronounce and seal a blessing upon thee which shall be a guide and comfort unto thee in time to come.

Thou art numbered amongst the daughters of Zion and through obedience thy name is written in the Lamb's Book of Life; and I say unto thee be of good cheer and of good faith. Look always upon the bright side although the adversary may seek to lay barriers in thy way for the eye of the Lord has been upon thee from thy birth and he has a work for thee to do in which thou shall see changes among the people and also witness trying events for in thy day the Lord will come forth from his hiding place and vex the Nations. And if thy faith fail not thou shalt see his arm made bare in behalf of his people and his name glorified, for thou art heir to the gifts and privileges of the New and Everlasting Covenant and it is thy privilege to live to a good old age, and thy duty to guide the minds of the youth, to council among thy sex and in thy habitation, that thy children shall grow up around thee healthy and fair and bear thy name in honorable remembrance from generation to generation. Be prudent and listen to the whispering of the spirit and the angels given thee at thy birth shall not forsake thee, but will whisper in thy ear, give thee counsel in time of need, strength in time of trial and power over evil and unclean spirits, open the eyes of your understanding that you may see things as they are and doubts shall be removed from thy mind and in answer to prayer thou shall be able to hold the adversary at bay and health and peace shall reign in thy dwellings.

Thou art of Ephraim and thy inheritance among the saints. And as a mother in Israel thou shalt be known amongst the people for the Lord knowest the secret of thy heart and reward thee as thou merit therefore be comforted and look forward to the future with pleasure for thou shall fulfill thy mission.

This blessing with all that thou art heir to I seal upon thee in the name of Jesus Christ and I seal you up to eternal life to come forth in the morning of the first resurrection with many of thy kindred and friends. Amen.

After laboring faithfully for two and a half years in the Mississippi area, Eleazer was released from the Southern States Mission on June 23, 1895.

Keeping up with the Jones's

E.J. was in poor health for quite some time when he returned from this mission. The family continued living in Provo for a time while E.J. worked to get supplies before heading back to Ogden. In 1896 Eleazer served a home mission in the Salt Lake area for six months.



Above: Eleazer John Jones, Mary Elizabeth James Jones, Mary Adelaide Jones and John William Jones (photos courtesy of Christine Nielsen)



Left: John, Sarah and Mary Adelaide Jones

Provo is where E.J. and Mary's third child, **Sarah Martha Jones**, was born September 24, 1896. Years later, she married **Alva Franklin Clifford** on October 12, 1921.

New Home in Ogden

The family moved back to Ogden, where **Eleazer** built a beautiful home, five houses down the street from Mary's mother's home. This home at 2731 Wall Avenue was larger and very well built. It had an attic as well as a basement, and a curved staircase with a beautiful, wide banister going from the upstairs down to the entryway. Their granddaughter, Rae Jones Olsen, remembered:

Grandpa and Grandma Jones had a well-built impressive large home which I am quite sure he built, with an upstairs and an attic, that I always wanted to explore, but only was permitted up there about once and then not for long. It had a long, beautiful, curved stairway leading to the entry, which would have been a lot of fun to slide down! I only did it once and was told never to do it again. They thought I would fall off and get hurt. Oh how I would have liked to slide down their banister! If someone had been at the bottom to catch me I'm sure I wouldn't have been hurt.



Rae Jones Olsen, oldest grand-daughter of E.J. and Mary Jones

Undoubtedly many other grandchildren looked longingly at that banister hoping to slide all the way from the top to the bottom without getting caught. Grandchildren enjoyed playing with their grandparents' many fluffy kittens. Their granddaughter Rae loved one of these kittens so much she accidentally squeezed it to death. She was very sad about it, and often warned her own children and grandchildren not to repeat the mistake.

Their home was built on a large lot which was planted with trees, shrubs, flowers, and a lovely old fashioned lilac bush full of fragrant lilacs in the spring. This lot was part of Joseph James's land, and they enjoyed delicious fruit from the plentiful fruit trees he had planted years before.



Right: Eleazer John Jones home with Harold E. Jones in front yard



Home of Eleazer John Jones and Mary Elizabeth James Jones
2731 Wall Avenue, Ogden, Utah
(John William Jones standing by window left of porch, Charlie Jones standing on porch.)

More Children Born

Another daughter, **Vera Lucille**, was born to them on July 2, 1900, in Ogden, Weber County, Utah. She later married **Platt W. Fuller** on May 13, 1929.

Minnie Josephine was born nearly two years after Vera on June 23, 1902. Minnie was hard of hearing, probably totally deaf, but could read lips very well. Her niece, Rae S. Jones Olsen, remembers her as being a very loving person, and a wonderful cook.

Eleazer and Mary's youngest child, another son, was named **Harold Eleazer**, in his father's honor. He was born January 29, 1908. He married **Eva Williams** on April 3, 1929.



Sarah, John W., Mamie and Vera Jones, children of E.J. and Mary Jones

Keeping up with the Jones's



Eleazer and Mary Elizabeth Jones Family



Left: Mary E. Jones



Above right back row: Eleazer, Sarah, Mary Elizabeth.
front row: Minnie, Harold, Vera Jones
(Close-up of above picture in reverse)



Above left: small cedar chest belonging to Minnie. All the girls in the family were given matching cedar chests for Christmas. Above right: Armoire belonging to Mamie (Mary Adelaide) before her marriage. Both pieces of furniture were made by E.J. Jones (Courtesy of Lois Willis)



Secretary desk given to Mary E. James by her husband Eleazer John Jones as a wedding gift shortly after their marriage. Close up on right shows open desk. A matching rocking chair was also part of the set. (Courtesy of Lois Willis)

Keeping up with the Jones's



Above left: rocker given to Mary E. Jones by her husband shortly after their marriage. It was a matching piece with the secretary desk. Above right: close up showing design on original leather seat of rocker. (Courtesy of Lois Willis)



Above: seat and matching love seat that belonged to Mary and Eleazer Jones

Left: close up shows horsehair padding and original color of the green velvet fabric. (Courtesy of Lois Willis and her neighbor, they have since been re-covered in new fabric.)

Patriarchal Blessing

Shortly after Minnie's birth, on Pioneer Day 1902, **E.J.** received a Patriarchal Blessing from his father who had recently been ordained a Patriarch in Provo.

Ogden City, Weber County, Utah

July 24th 1902

A blessing given by Patriarch John G. Jones upon the head of Eleazer J. Jones son of John G. Jones and Mary John Jones Born in Provo, Utah County, Utah January 24th 1865.

Eleazer, my son, I lay my hands upon thy head to give unto thee a blessing and to tell thee of the things in the future which shall happen unto thee. Thou art of the seed of Ephraim and art entitled to the blessings of Abraham Isaac and Jacob and of the gospel of Jesus Christ and of the blessings of Eternal life. Thou was chosen before thy birth to administer in the blessings and ordinances of the kingdom of God. And the Lord bless thee with wisdom and understanding and will give thee revelations to accomplish those things which are required of thee. Thou shalt know of the father concerning thee and thine from time to time what shall be required of thee to teach and lead them of the church of Jesus Christ and lead them in the ways of Eternal life. And thou shalt have power to administer in the ways of life and salvation and the Lord will give thee strength physically and health in thy system that thou may be strong and able to perform those things that will be required of thee in the various parts of the kingdom of God which thou wilt be called to go forth and thou wilt have faith to heal the sick and restore those unto the power of health that will be afflicted.

Thou shalt see the power of God made manifest in the behalf of his people at home and abroad. Thou shalt have power to rebuke those that will be led by the power of Satan where they try to raise obstacles to hinder thy progress in the work of the Lord. Thou shalt receive of the gift of discernment to discern good from evil. And be a judge in Israel upon the workings of the Saints. Thou shalt see prophecies fulfilled which has been prophesied of old and in modern times thou shall see the downfall of those who fight against the kingdom of God. Thou art privileged to live to see the Savior come. Live humble before the Lord and keep his commandments and he will protect thee through life and give thee power that thou mayst overcome the destroyer which shall come in thy path. Thy posterity shall increase upon the land and thou have joy and much pleasure in the life of thy children and be able to lead them in the ways of Eternal life and also thou shalt have joy in thy companion and her love will increase unto thee and thine unto her and the afflictions which have troubled thee in the past will not return again unto thee to perplex thee and thy children shall call thee blessed. And I seal thee up against the power of Satan that he shall have no power to destroy thee or thine and I seal thee up unto Eternal life to come forth in the first resurrection in the name of Jesus Christ Amen.

Keeping up with the Jones's



Above left: sisters Minnie (3 ½) and Vera (5 ½)



Minnie and Vera Jones



Harold and E.J. Jones



Left: Eleazer and Mary's youngest four children:

Minnie (left), Sarah (standing), Vera (right), Harold (baby in center)

(Courtesy of Lois Willis)



Family of Eleazer John Jones and Mary Elizabeth James Jones

Back row (left to right): Minnie Josephine, John William, Vera Lucille
Front row (left to right): Mary Adelaide "Mamie", Eleazer John Jones, Harold Eleazer, Mary Elizabeth James Jones, Sarah Martha.



Back row (left to right): Mary E. Jones, Eleazer J. Jones, Mamie (white dress), John (behind Mamie), Sarah
Front row: Vera, Harold E. Jones (in front of Mamie), Minnie (with braids), in front of family home.

Keeping up with the Jones's

Chapter Eleven

Eleazer and Mary's Golden Years

Eleazer



Left: Eleazer John Jones

E.J. was a carpenter, concrete mason and builder, not only of homes, but of commercial buildings as well. He always put his best efforts into everything he did, and although medium to small in build, was a hard worker and an excellent cement mason. At one time while working on the top of a house he was building, he fell off the roof. While the fall did not knock him unconscious, it did injure his shoulder and back. He was of such strong constitution and determination, however, that he was only off work for a few days.

Eleazer was exact as a builder. A saying handed down through his son **John** was, "Measure twice; cut once." John probably learned this saying while working with his father. On one occasion during construction of a grocery store in Ogden, John was to put wood strips all across the long ceiling of the building. When he got to the other end, he was off by one eighth of an inch. E.J. told him to take it off and do it over. John threw down his hammer, walked off the job, and we don't know what became of the ceiling – except that it was somehow finished.

E.J. was an excellent cement mason. In those days there were no additives to make the cement harden sooner, and many times Eleazer had to work long hours into the night waiting for the concrete to set up to the right consistency so it could be

finished.

Immaculate in his personal appearance, Eleazer would take a bath and change into a clean suit whenever he came home from work.

Church Service

Following his mission to the Southern States, E.J. Jones also served a six month mission in the Salt Lake Stake. He labored faithfully in church affairs throughout his life, serving, among other things, as a Ward Teacher (now called Home Teacher), Sunday School Parents Class Teacher, and on the Old Folks Committee.

On October 16 or 17, 1917, he was ordained a High Priest by John Watson and set apart as Second Counselor to Bishop George E. Browning in the Ogden Second Ward. On December 1, 1920, he was set apart as First Counselor to Bishop William E. Newman by David O. McKay (who later became a President of the Church). He served in that capacity until Bishop Newman's release on January 8, 1928, having served as a counselor in the bishopric for nearly eleven years.

While he was in the bishopric he served as the President of the Deacon's Quorum. Years later many of the deacons still told of his wonderful leadership and influence in their lives. He was faithful in all this service, even though his health was poor.

During periods of Flu epidemics, Eleazer willingly went to give Priesthood Blessings to the sick, and managed to escape without contracting the disease.

E.J. was a quiet, handsome man; slight of build and rather reserved. He presented a very dignified appearance and was respected by all. He was as good a man as any could be. He was kind and helpful to all, especially those who were unfortunate. Bishop William E. Newman, who knew Eleazer for fifty-three years, gave the following remarks about E.J.'s life:

I have labored with Brother Jones in various capacities in the Ward, in the Mutual Improvement Association, in the Sunday School, as teachers, and in the Bishopric, and it has always been a very great joy and satisfaction and comfort to me to call back the events that have taken place in my connections with Brother Jones. I never knew of Brother Jones to falter, and never knew him to refuse a call by those who were placed over him. I have never seen him but what he was optimistic, and was taking the greatest amount of pleasure in his work. We have visited the sick, and we have visited in the homes of those whose lives have been given up, whose lives were borne up by seemingly a single thread, and when we meet, my brothers and sisters, in a capacity of that kind, it is then we learn and determine the endowments, and the qualities, and the attributes of those with whom we associate. So I learned to love Brother Jones by reason of his vitality, his dependability, and his constant desire to do good. It was never too cold, too severe, for Brother Jones to answer a call when those who were sick needed him, and he was never too busy in the daytime to answer when that bidding came. In fact, I know of no other man who was more faithful than he to the calls and obligations of the Church. I knew Brother Jones civilly, in a religious

capacity, and in a business way, and I have found him just and honorable in every case.

Brother Jones constructed several buildings for me, and they were always satisfactory. He had a natural ability as a contractor, also as a splendid concrete worker, as well as carpenter, and he understood all the other branches of the building trade. So in this way I came in close contact with him, and he was always just and fair in matters of business. He did work also for non-members of the church, and on one occasion one of these men came to him and said, "Brother Jones, you have done such a satisfactory job for me, and it has been done with such dispatch, that I want to pay you more than the actual contract was for." And any man who employed Brother Jones the first time would employ him whenever he could get him to perform similar labors.

He has had a wonderful family. Sister Jones has ever been by his side and rendered him such encouragement as she could. My wife and I have been in their home a great many times. We never heard a single complaint from Sister Jones. She was always amiable, considerate, and had a sweet disposition, which is characteristic of the wife of a servant of the Lord, who is endeavoring to keep the commandments of the Lord, and his children were just the same way. There has been no friction, no misunderstanding.....so far as I know, there was peace and harmony existing in their home at all times.

I have never heard him criticize. I have never heard him speak evil against another. He sought for good, he sought for those things which were precious and for virtue, and he loved those things more than anything else in the world. He sought that he might support and provide the finest kind of a living for his family and to lay aside a little when the infirmities of life would come upon him, and he was so ambitious, laboring early and late, day in and day out, that I feel sure he contracted the disease and malady that was responsible for his death, but he was never complaining. He was unrelenting in the faith and devotion that he labored in.

Brother Jones, I think, has served as faithfully and as constantly and devotedly as any man that I know of in the church. He has visited the fatherless, he has comforted the widow, and he has brought joy into the hearts of many.¹

Mary Elizabeth James Jones

Their daughter, Minnie, said this about her mother:

[Mary] was a true Latter-day Saint mother, [teaching] the children the gospel in their home. She and her husband having great concern about their family, in happiness and in sorrow and comforted them in their trials. They never criticized the church or its members. They had a true love of God and wanted above everything to mold their children into humble, willing L.D.S.

¹ Funeral transcripts for Eleazer J. Jones, May 19, 1940, found in Appendix.

members. Their reading material was largely L.D.S. literature. They did not show a craving for worldly goods but their desires were for spiritual richness. Any emergency found them willing to lend a helping hand. Anything she possessed could always be shared.

Many, many trips were made in bad weather to be of assistance to someone or to attend her meetings from which she derived much satisfaction. She was quick to forgive and prayed for those who refused to understand things as she did, which she knew in her heart was right. Many times she was criticized for helping people, but she went right on helping, knowing [that] without her help someone would suffer.¹

They willingly sacrificed material things to educate, feed and clothe their family. Two children fulfilled missions and each of their six children received Endowments in L.D.S. Temples. I can recall their pride in any successful achievements.... They had a true love of God and wanted above everything to mold their children into humble, willing Latter Day Saints.²

When the family gathered on special occasions, they ate in the large dining room. **Minnie** would help her mother make delicious apple pies that had the best flavor and a tender, flaky crust. Thanksgiving and Christmas dinners were especially delicious with an abundance of aromatic and delectable foods. **Mary** sat at the end of the table closest to the kitchen. **Eleazer** sat at the opposite end of the table. **Vera** and **Minnie** sat on the north side, **John** and his family on the south, with **Harold**, **Sarah** and **Mamie** filling in between.

Mary, though small in stature, ruled the roost. She had quite a temper which she never completely tamed. When upset she would pull hair and even scratch. In those days physical punishment was not looked down upon as much as it later became, but was a common way of teaching and training children. "Spare the rod, spoil the child," was the philosophy of the day.

John G. Jones Returns from the *Other Side*

Eleazer's father, **John G. Jones**, died in 1914. Eleazer's son, **Harold**, recalled his parents receiving the phone call telling of his grandfather's death. Harold, as the youngest, was not yet attending school, so he went with his parents on the Bamberger train from Ogden to Provo. When they got there, it was evening, and they went in to see the body of the family patriarch, John G. Jones. Harold then went out to play while the adults talked, no doubt discussing funeral arrangements and so forth. The following morning the family was called together, and John G. Jones, who had been dead the entire previous day, was sitting in a chair wanting to talk to them.

Not too long before this, Eleazer's brother, **Tom**, had been shot and killed. It was under mysterious circumstances, and ruled as a suicide by the police. In those days having someone commit suicide was a terrible shame for the family. Some of the family wanted to investigate to find the perpetrator, as they thought it should have been ruled a murder, while others just wanted to forget about it and get on with life. This division was causing

¹ *Personal History of Mary Elizabeth James Jones* by Minnie J. Jones

² *A Brief Biography of Mary E. Jones* by Minnie J. Jones

contention in the family, and costing money for the investigation. John G. Jones said he was permitted to return to the family to tell them everything was fine. Along with seeing his wife, who had preceded him in death, he had also seen Tom. Tom's death was not a suicide, and in the Lord's due time the perpetrator would eventually confess the deed. He told the family to stop the investigation. Just after this incident, Harold's parents turned to him and said, "Now, you must always remember this." He did and told the story many times to family members.¹

Grandchildren

John W. Jones was the first of Eleazer's children to marry. On November 29, 1916, he married Ina Ray² Stephens in the Salt Lake Temple. In the pre-dawn hours of February 19, 1918, Mary was called to John and Ina's home for the birth of her first grandchild, arriving shortly before the birth took place. Years later Minnie wrote:

We were all so thrilled at the news that John and Ina had a baby daughter, as this was the first granddaughter for E.J. and Mary James Jones. We were doubly thrilled that the baby was a healthy red-haired beautiful little girl. Grandma Jones came home tired but very happy.

Rae was the oldest grandchild for quite some time. She felt quite pampered and catered to by her Jones grandparents. When the next grandchild was born (Theola Clifford), Rae was almost six years old. Grandpa Jones told Rae, "You were our first grandchild and I love you very much. I can love more than one grandchild, and no one will love you any less because there is another grandchild in the family." All the Jones grandchildren felt loved by these special people.

Sometimes the family would go on picnics to the Artesian Wells in Ogden Canyon or to Lorin Farr Park.

Mary was active in genealogical work and was in charge of the genealogy program of their ward. In October 1920 she received a letter requesting her attendance at a church wide Convention of the Genealogical Society of the Church held in Salt Lake City.

Below: Handwriting of Eleazer Jones,
(inscription inside Church Chronology book given to daughter-in-law Ina Jones)

A photograph of a handwritten inscription in cursive script. The text reads: "Presented to Ina S. Jones by Dad E. J. Jones. Oct. 10-1932". The handwriting is elegant and fluid, typical of the early 20th century.

¹ See pages 75-76 of this book for the complete story.

² Her birth certificate spells her middle name as "Ray", but she felt that was the masculine spelling so she spelled it "Rae" throughout her life.

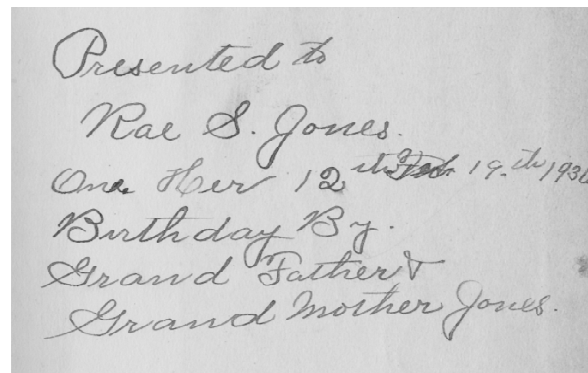


Left to right: John W. Jones with daughter Rae on his shoulders; John's wife, Ina S. Jones; Vera Jones; Harold E. Jones; Mary Adelaide Jones (Mamie); Sarah Jones; Minnie Jones; Mary E. Jones; Eleazer John Jones (photo courtesy of Christie Nielsen)

1930's

When the Great Depression hit, it was a difficult time for the Jones family. According to one granddaughter's recollection, **Eva**, Harold's wife, was the only one in the family who had a job during that time; she was a nurse. **John** lost all the property he owned in Ogden, and ended up moving to California. Other family members suffered similar losses. A story is told about one man in Ogden who lost all his fortune when the banks crashed; he went running down the street screaming, tumbling and having a fit. It was impossible for the Great Depression not to have affected the Jones family.

Right: Handwriting of Eleazer John Jones: inscription inside book given to Rae S. Jones by her Jones grandparents, E.J. and Mary Jones.





Left: Sarah and Vera Jones

Eleazer and Mary Jones lived in the Ogden Second Ward for over fifty years; in fact Mary lived in that same ward her entire life of ninety-one years! She said, "I have spent all but a very few years of my life right in this same block in Ogden, 2731 Wall Avenue." Eleazer and Mary celebrated their fiftieth wedding anniversary on December 7, 1937. Mary says:

In 1937 we celebrated our Golden Wedding Anniversary. We were going to have such a large celebration but about three weeks before, my sister Mrs. Sarah Rushton, was struck by an automobile and killed. Many of our friends and neighbors called though and of course our relatives and I guess there were over 150 guests anyway.



These framed photos of Eleazer and Mary, showing them as newlyweds on the left and on their 50th anniversary on the right, were always kept on top of Mary's piano; along with other favorite family photos. (Courtesy of Lois Willis)

Eleazer and Mary were stalwart members of The Church of Jesus Christ of Latter-day Saints and a wonderful example of righteousness to their posterity. All of their children were endowed in the temple and remained active in the LDS Church throughout their lives.

Eleazer's Death

After suffering with a ten year long illness, **Eleazer John Jones** passed away at the age of seventy-five at his home on Wall Avenue, Wednesday evening, May 15, 1940. He was survived by his wife Mary and children: Mrs. Mary Adelaide Nielson, John W. Jones, Mrs. Sarah Martha Clifford, Mrs. Vera Lucile Fuller, Miss Minnie Josephine Jones, and Harold E. Jones; 16 grandchildren, and brothers and sisters: Mrs. Adelaide Jones Meldrum, Mrs. Martha Jamima Jones, Shadrach Harris Jones and Miss Elizabeth Jones, all of Provo.

Eleazer's funeral¹ was conducted at two p.m. on Sunday in the LDS Ogden Second Ward by Bishop Frank C. Simmons. Their former Stake President, George E. Browning, offered the following words of comfort in the opening prayer:

Thou knowest, Father, that Brother Jones has ever been a faithful, valiant servant in thy cause, seeking first to do thy will and keep thy commandments and magnify his calling before thee, and in this he has done remarkably well – always willing to sacrifice his own time and feelings in the magnifying of his calling in thy church.

He has been a peacemaker, one who has tried to set an example worthy of imitation. We appreciate his noble life, what he has done for us and for the children of men, because truly he has always gone about trying to do good, and he has accomplished much good. He has never shrunk from any duty that he was called upon to perform. For his splendid life, for his fine example, for his steadfast devotion to thee and thy cause, we do feel grateful upon this occasion, and we pray thee, Father, to bless us that we may ever remember his beautiful life, his splendid example, and strive to emulate the same.

We pray thee to bless his dear wife and children. His wife has ever been faithful, honest, and true, and upheld and sustained him in every good act. We thank thee for their fine family, and we pray thee, Father, to bless the children that they may have strength to follow in the footsteps of their noble parent, and that Sister Jones may be comforted and blessed and cheered up during her lonesome hours. We know, Father, that thou art the only source from whence comfort and consolation can come to them, and we pray for thy choicest blessings to rest upon them.

In his closing remarks for the funeral, Bishop Frank C. Simmons said:

It has been my happy lot to have known Brother and Sister Jones, I guess, as long as I have been in this ward – eleven or twelve years – and have always admired and respected them for their lives. I have always thought of Brother Jones and Sister Jones as the true type of Latter Day Saints. Brother Jones was always kind, always patient, always tolerant, and full of hope. All of the virtues that belong to the Gospel seemed to be a part of Brother Jones'

¹ Transcripts of the funeral talks can be found in the Appendix of this book.

life, and it was that that will always be outstanding in my mind as the virtues of Brother Jones, and I am sure that the good life he lived will entitle him to the blessing of eternal peace and happiness. Sister Jones has been active in genealogical work ever since I have been in the ward, and I understand that she is perhaps one of the oldest workers in genealogy that we have in the church, and particularly one of the oldest in the Weber Stake.

Eleazer's body was laid to rest in the Ogden City Cemetery near his wife's family on May 19, 1940. The following obituary appeared in the Ogden Standard Examiner:

PIONEER UTAH BUILDER DEAD (May 15, 1940)

E. J. Jones, 75, pioneer church worker, contractor and builder, died Wednesday evening at his home, 2731 Wall, following a long illness.

Born in Provo, Jan. 24, 1865, a son of John G. and Mary John Jones, Mr. Jones received his education at Brigham Young University under Carl G. Maeser. He had lived in Ogden for the past 53 years. He was a member of the high priest quorum of L.D.S. Weber stake. He fulfilled a mission to the southern states from 1892 to 1895 and served as counselor under two bishops of the Second ward, George E. Browning and William E. Newman, from 1917 to 1928.

He married Mary E. James in the Logan temple, Dec. 7, 1887. Surviving are the widow and the following sons and daughters: John W. Jones, Modesto, Calif.; Mrs. Mary J. Nielson, Mrs. Alva Clifford, Mrs. Vera Fuller, Miss Minnie Jones and Harold E. Jones, Ogden; 16 grandchildren, and brothers and sisters: Mrs. A. J. Meldrum, Mrs. Charles E. Jones, S. H. Jones and Miss Elizabeth Jones, all of Provo.

Funeral services will be conducted Sunday at two p.m. in the L.D.S. Second ward by Bishop Frank C. Simmons. Friends may call at the family home Friday evening, Saturday and also Sunday until the time of services. Interment directed by Lindquist & Sons, will be in Ogden city cemetery.



Eleazer John Jones in casket

0004004552

DEPARTMENT OF COMMERCE
BUREAU OF THE CENSUS

STATE OF UTAH
CERTIFICATE OF DEATH

State File No. 208
Registrar's No. 250-B

1. PLACE OF DEATH:
(a) County Weber
(b) City or town Ogden
(If outside city or town limits write RURAL)
(c) Name of hospital or institution: 2731 Wall Ave.
(If not in hospital or institution give street number or location)
(d) Length of stay: In hospital or institution 53 years (Specify whether years, months or days)
In this community 53 years

2. USUAL RESIDENCE OF DECEASED:
(a) State Utah (b) County Weber
(c) City or town Ogden
(If outside city or town limits write RURAL)
(d) Street No. 2731 Wall Ave.
(If rural give location)
(e) If foreign born, how long in U.S.A. _____ years

3 (a) FULL NAME ELEAZER JOHN JONES
3 (b) If veteran, name war. _____ 3 (c) Social Security No. _____

4. Sex Male 5. Color or race White 6 (a) Single, widowed, married or divorced Married
6 (b) Name of husband or wife Mary E. Jones
6 (c) Age of husband or wife if alive 73 yrs.
7. Birth date of deceased January 24, 1865
(Month) (Day) (Year)
8. AGE Years Months Days If less than one day
75 3 21 hr. min.

9. Birthplace Provo, Utah
(City, town or county) (State or foreign country)
10. Usual occupation Retired Carpenter & Builder
(City, town or county) (State or foreign country)
11. Industry or business _____
12. Name John G. Jones
13. Birthplace Unknown
(City, town or county) (State or foreign country)
14. Maiden name Unknown
15. Birthplace Unknown
(City, town or county) (State or foreign country)

16 (a) Informant's own signature Harold Jones
(b) Address Ogden, Utah
17 (a) Burial (b) Date thereof May 19, 1940
(Burial, cremation, or removal) (Month) (Day) (Year)
(c) Place: burial or cremation Ogden City Cemetery
18 (a) Mortuary Engquist & Sons
(b) Signature of funeral director Engquist
(c) Address Ogden (d) License No. 64
(e) Was body embalmed? YES (f) Embalmer's License No. 258
19 (a) MAY 18 1940 (b) Wendell Jones
(Date received local registrar) (Registrar's signature)

MOTHER FATHER _____

20. DATE OF DEATH May 15, 1940
(Month, day, and year) 19 40

21. I HEREBY CERTIFY That I attended deceased from 1930 to May 14, 1940
I last saw him alive on May 14, 1940
death occurred on the date stated above, at 9 P.M. Duration _____

Immediate cause of death Myelonephritis Chr.
Due to Hypertrophic Prostate
Other conditions Arteriosclerosis general
(Include pregnancy within 3 months of death) Sta-157
Major findings: None
Of operations None
Of autopsy None
Physician Underline the cause to which death should be charged statistically

22. If death was due to external causes, fill in the following:
(a) Accident, suicide, or homicide (specify) _____
(b) Date of occurrence _____
(c) Where did injury occur? _____
(City or town) (County) (State)
(d) Did injury occur in or about home, on farm, in industrial place, in public place? _____
(Specify type of place) (e) While at Work? _____
(f) Means of injury _____
23. Signature Wendell Jones (M.D. or other) _____
(Date) 19 40 Address Ogden, Utah

Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important. See instructions on back of certificate.

Death Certificate for Eleazer John Jones

Chapter Twelve

Mary's Final Years

It is believed that **Mary Elizabeth James Jones** wrote the following for a genealogy class held during church (probably a Sunday School class):

Birthright

The memory of my Preexistence having been taken from me, when I entered this mortal State of Existence, I know little of what my spirit life was, only through the mercies of my Heavenly Father who has revealed to his prophets in this dispensation many of the mysteries of the Kingdom of Heaven, and also through the Patriarchs from whom we receive the great and wonderful privilege of learning our "lineage" and the blessings we are to enjoy through our faithfulness we learn facts about our preexistence and other choice blessings I inherited through my birthright. Having been a valiant spirit on the other side, I was reserved to come upon earth in this dispensation of the fullness of times.

Having been born of noble parentage I came with the privilege and blessing of being born heir to the New and Everlasting Covenant.

It fills my heart with joy to learn that I was one of the chosen spirits reserved to come forth through the Lineage of Ephraim and entitled to the blessings of Abraham, Isaac and Jacob, also to the New and Everlasting Covenant and the blessings of the Gospel of Jesus Christ in its fullness and having the wonderful privilege of going to the House of the Lord and having the blessings of the same sealed upon me. Also the wonderful privilege of receiving a noble companion, and through him the blessings of the Holy Priesthood of God, and a right to be sealed to him for time and all Eternity.

Through my obedience to the Gospel of Jesus Christ of Latter Day Saints and my earnest endeavors to keep the commandments of the Lord, I will be privileged to go to the House of the Lord and do a work for my ancestors

who are dead, who were deprived of this privilege of doing it for themselves, "Thus be Saviors on Mount Zion." This is our mission not only to work for ourselves, but to redeem our Dead. The prize which awaits us through our faithfulness and our Birthright is the blessed privilege of inheritance in the Celestial Kingdom of our God, to Rule and Reign forever. Let us try diligently to obtain it.

Mary continued living as a widow in Ogden for seventeen years after her husband's death; her daughters, Vera and Minnie, continued living with her in their home. She was a great help to her daughter Mamie after her divorce during which time Mamie was raising her young son, Merle Nielson, on her own, and for a time they also lived in her home.



Above left: Rae S. Jones Olsen holding baby Carolyn Olsen, Charlie Jones, John W. Jones, Mary Elizabeth James Jones, and Ina Jones in back. Photo taken May 1955.

Above right: Mary Adelaide Jones Nielsen and her son John Merle Nielsen

World War II

In a letter Mary wrote to her son John W. Jones and his wife Ina, we get a glimpse of some of the anxiety she felt during World War II. (Spelling as she wrote it, with clarification in brackets.) A copy of the original handwritten letter can be found in the appendix.

Ogden Dec. 29, 1941

Dear Folks.

We received your lovely Christmas card also the present. You should not send so much but many thanks for it also the letters John and Ina you wrote before Christmas. I sure appreciate any letters you send more than I can tell.

Well Christmas is over and another year is close. What may happen through this year no one can say.

This war is so terrible now just starting only commence on Dec. 7 – our 54 wedding anniversary we will always remember that date, but we must not think too much or worrie to much about it. I am thankful that John has passed the age but Harold is not. And as Eva can work he may be mustered

out before long. Eva has had to sign up to work at any time she is called she has been working over a month steady has a lady abt 60 years old doing her house work. Harold is right at the Army Depot – and that is where he would come in – if needed at the front or where the bombs would be dropped. Ogden is a general war base they are busy 7 days a week – now night croos [crews] also guards night and day.

We were alarmed at abt 5:45 a.m. last Friday by whistles and sirens which blew for 10 minutes. We put out our lights and made some preparations for bomb, but it proved to be somebody had a whistle stuck and could not stop it. This morning the whistle blew for about 10 minutes but we did not pay much attention to it. There was no siren – I think some fool hardy person is playing pranks.

Is the people in Modesto alarmed they are not far from coast – I do hope you will all be protected from war. John's blessing says he will live to see the Savior come it also says he will stand while many will fall. Keep your courage up. This will be apt to last a long time. Mamie had been teaching away, she left Merle here. I do not think she is going back it will be a rest for us. When she moves up to her home and take care of themselves. We sincerely hope you are all well and have a very happy New Year and many of them. Many thanks again and we would appreciate a card often to let us know how you are. Minnie is out sweeping the walks the snow is getting quite deep, snowed all day. The hardest we have had all winter.

Minnie sends her thanks also Love and wishes for a very Happy New Year and all of you. Excuse this poor writing. We are all as well as usual hope you have good Health and every other Blessing.

Love and Best wishes from Minnie and I



Mary Elizabeth James Jones



Mary Elizabeth James Jones at the age of ninety

As her family matured, **Mary** was active in the Relief Society, serving as a visiting teacher and as secretary for many years. She also served as secretary to the Young Women's Mutual Improvement Association, ward organist, and a member of the genealogical class. She especially enjoyed researching her genealogy and doing temple work.

In honor of the mission call extended to Harold's son, E. Harold Jones, Mary wrote the following poem:

Farewell to Harold Jones

*Farewell Harold you are going
Far away from Home and Friends,
God has called you his Servant
His true Gospel to defend.
We shall miss you every moment,
And our prayers to him ascend,
To preserve you, from all evil
And Power of wicked men.
When a Faithful mission is over
That you may return again,
To your family and dear ones,
There to live in Peace at Home,
Very truly they will miss you,
From your Fireside and Home,
We all say God Bless you Harold
And return you safely Home.*

Composed to Harold Jones, Jr. by his Grandmother, Mary E. Jones, June 19, 1950.

For the last several years of her life **Mary** had the honor of being the oldest member of the Ogden Second Ward. Her daughter Minnie who was with Mary until the end wrote:

She attended Sacrament Meeting as long as she was physically able; this strengthened her great faith and gave her joy and satisfaction,. The last years of her life were filled with much suffering from a weakened heart and embolism, but even close to the end she did very little complaining. I asked her after a particularly painful night if she wouldn't like a drug. Her answer was "No. Please if you can put up with me I'll take the suffering."

At one time Mary had been rather rotund and it was jokingly said that her girth measurement nearly matched the measurement of her short stature. In her later years as her health declined, so did her weight until she became nothing but skin and bones. One of her great grand-daughters had recently seen the then new movie *Snow White and the Seven Dwarfs*; when she was subsequently taken for a visit to see Mary, this great grand-daughter cried out in fear "Wicked Witch! Wicked Witch!" Mary's emaciated face, protruding chin due to the lack of teeth, and hands gnarled by age made this young child think she looked

like the wicked witch from the movie. Mary's heart was nearly broken, as all she wanted to do was love this beloved child who was so terrified of her.

At the time of her death, Mary was surrounded by her daughters Vera and Minnie, and daughter-in-law Eva (who was a nurse). Eva's daughter Lois was also there at Mary's side until nearly the end. When Eva realized Mary was dying, Lois was sent out to the dining room. Lois remembers her two aunts hurrying about the house to find Mary's false teeth so they could be put in her mouth to shape it at the time of her death.

Mary Elizabeth James Jones passed away at home on Wednesday, September 19, 1957, at 8:45 p.m. at the age of ninety-one years, three months and two days. Her funeral was held on Monday, September 22, 1957, following which she was buried in the Ogden Cemetery next to her husband.



Mary Elizabeth James Jones in her later years



Tombstone marker for Eleazer and Mary Jones located in the Ogden City Cemetery.

TO MY GRANDMOTHER

My thoughts are with one far away,
A dear sweet grandmother whom shall stay
Here upon earth with her loved ones to guide,
While her husband awaits her on the other side.

Always to me she has been my ideal,
A steadfast woman with faith and zeal,
Who gives forth guidance and advice to those who need
Her help, as down life's pathway she will lead.

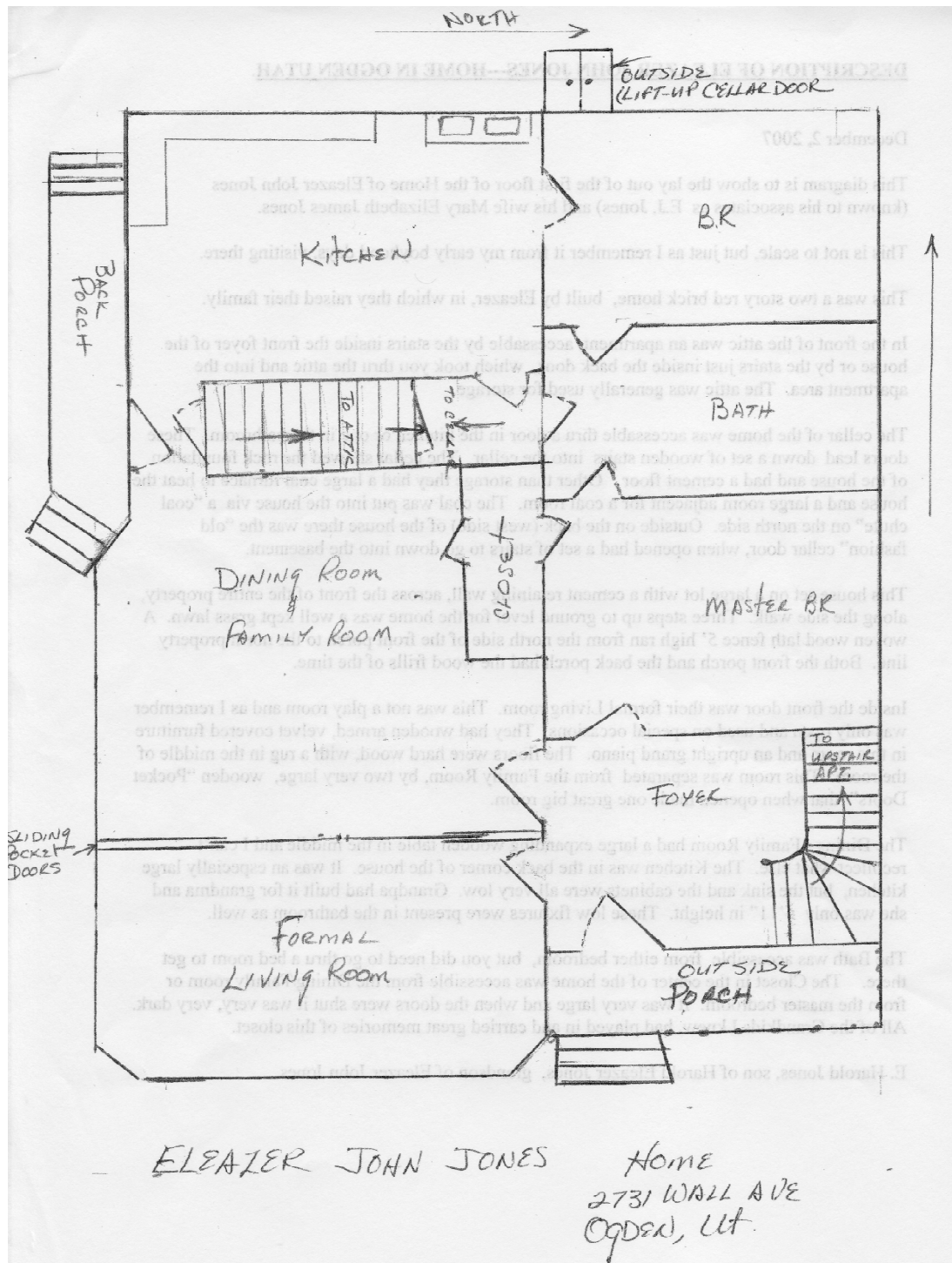
Among my recollections are the happy days,
She spent with me beneath the sunlight rays,
And hours we spent on her front porch with mirth,
While watching raindrops as they kissed the earth.

While along life's journey she hast trod,
Her life has followed the narrow rod,
I pray that on the golden stairs she may ascend,
And there find health and joy without an end.

Written by Rae Jones while on my Mission - about 1940



Floor Plan of Eleazer John Jones Home in Ogden, Utah



The above floor plan and the following description of the Eleazer John Jones Home in Ogden, Utah was drawn and written by his grandson, Eleazer Harold Jones December 7, 2007.

This diagram is to show the layout of the first floor of the home of Eleazer John Jones (known to his associates as E.J. Jones) and his wife Mary Elizabeth James Jones.

This is not to scale, but just as I remember it from my early boyhood days, visiting there.

This was a two story red brick home, built on the corner of Wall Avenue and Doxey Street by Eleazer, in which they raised their family.

In the front or east end of the attic was an apartment, accessible by the stairs inside the front foyer of the house or by the steep stairs just inside the back door, which took you thru the attic into the apartment area. The attic was mostly unfinished with exposed trusses, generally used for storage.

The cellar of the home was accessible thru a door in the kitchen or one in the bathroom. These doors led down a set of wooden stairs¹ into the cellar. The cellar showed the the rock foundation of the house and had a cement floor. Other than storage they had a large coal furnace to heat the house and a large room adjacent for a coal room. The coal was put into the house via a "coal chute" on the north side. Outside on the back (west side) of the house there was the "old fashion" cellar door, when opened had a set of stairs to go down into the basement.

This house set on a large lot with a cement retaining wall, across the front of the entire property, along the side walk. Three steps up to ground level for the home was a well kept grass lawn. A woven wood lath fence five feet high ran from the north side of the front porch to the north property line. Both the front porch and the back porch had the wood frills of the time.

Inside the front door was their formal Living Room on the left. This was not a play room and as I remember was only open and used on special occasions. They had wooden armed, velvet covered furniture in this room and an upright grand piano. The floors were hard wood, with a rug in the middle of the room. This room was separated from the Family Room by two very large wooden sliding "pocket doors" that when opened made one great big room.

The Dining/Family Room had a large expanding wooden table in the middle and I can't recollect what else. There was a hall from the dining room, past the back door and the stairs to the attic, into the kitchen. The Kitchen was in the back corner of the house. The light hung on a single cord from the ceiling. It was an especially large kitchen, covering the largest portion of the back of the house. The sink and the cabinets were all very low. Grandpa had built it for grandma and she was only four feet eleven inches in height. These low fixtures were present in the bathroom as well.

The Bath was accessible from either bedroom, but you did need to go thru a bedroom to get there. The Closet in the center of the home was accessible from the Dining/Family Room or from the Master Bedroom. It was very large and when the doors were shut it was very, very dark. All of the grandkids I knew, had played in and carried great memories of this closet.

¹ Open wooden stair treads on notched supports.

Keeping up with the Jones's

Chapter Thirteen

Children of Eleazer John Jones and Mary Elizabeth James

Mary Adelaide Jones Nielsen



Mary Adelaide Jones, the oldest child of Eleazer and Mary Jones, was born on Halloween day, October 31, 1888. Born and raised in Ogden, Utah, she attended normal school and received her teaching certificate. After teaching school for a couple years, she served a mission for The Church of Jesus Christ of Latter-day Saints to the Northwestern States Mission from 1920-1921. At that time it was unusual for girls to serve missions, and the family was quite proud of her decision. While on her mission she knew fellow missionary David O. McKay who later became the President of the Church.



Mary Adelaide Jones, probably high school graduation pictures

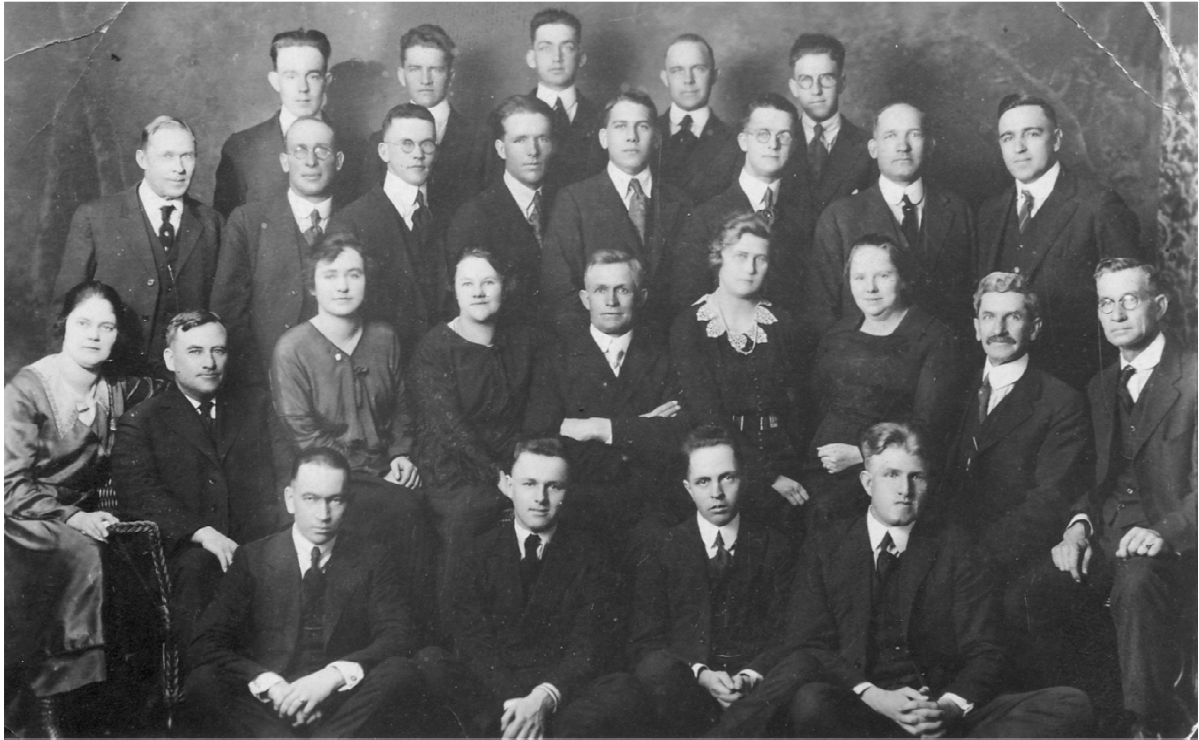


Above left: Mamie graduating from college

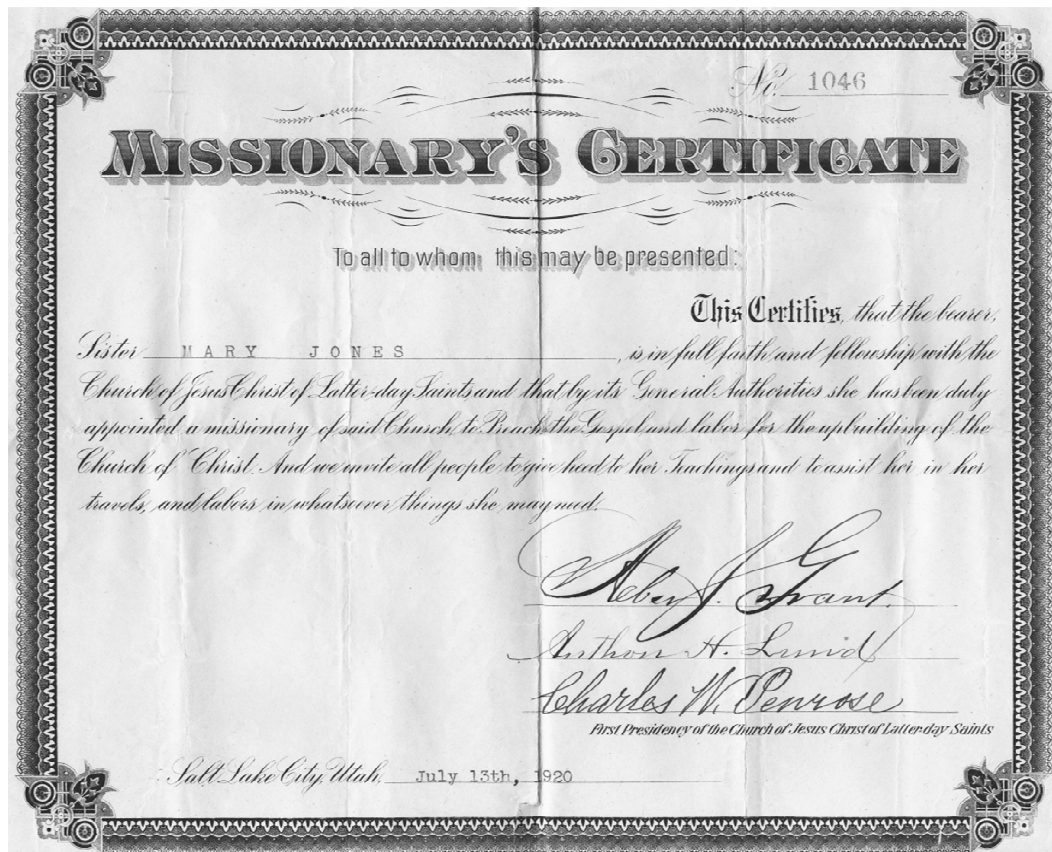


Above right: Mamie while on mission

Mary Adelaide, known to her family and friends as Mamie, was very artistic and enjoyed keeping scrapbooks, drawing pastel landscapes, hand-painting china, and writing poetry.



Northwestern States missionaries: David O. McKay who later became President of The Church of Jesus Christ of Latter-day Saints is in the center, Mamie is just left of him.



At the age of thirty-seven, she married widower John P. Nielsen in 1925. John's wife had died several months before, leaving him with nine children, eight of them still living at home. This presented a challenge for Mamie as she tried to fit in to the already established family. They lived on a farm in Idaho during this time and she was never accepted by John's children.

John and Mamie had two sons together. Their first son, **Orville Leroy Nielsen**, died shortly after birth. Their second son, **John Merle Nielsen** was born in Logan, Utah in 1928, when Mamie was nearly forty years old.



Left: Mamie and son Merle Nielsen

Tensions between Mamie and her stepchildren eventually led to her separation from John. He returned to Idaho while she moved back to Ogden. Mamie raised her son Merle as a single parent from then on, with assistance from her extended family. John visited Merle and was part of his life until Merle was about eight years old, then John moved to the western part of Idaho, became ill and visiting stopped.

During the depression years, Mamie taught school wherever she could get a position. At first Merle accompanied her, but later he stayed with relatives in Ogden so he could get a better education.

Mamie converted her Ogden home into apartments which she rented out to augment her limited income. She completed a bachelor's degree at the University of Utah in 1940 by taking summer classes for many years. Through sacrifice she was able to support her son Merle on his mission to Western Canada and through his education at Brigham Young and Purdue Universities.

After retiring, Mamie enjoyed a much anticipated trip to Hawaii and another trip to visit Merle and his bride Christina Morrison in New York. Mamie was an active and faithful member of the LDS Church her entire life. She had the satisfaction of seeing her first two grandchildren before her death on January 2, 1961. She was seventy two.



Mary Adelaide in center wearing checkered dress



Mary Adelaide Jones Nielsen



Mamie's tombstone

(Courtesy of Christie Nielsen)

John William Jones

(The author has written a separate book about the life of John W. Jones, so only a brief synopsis will be given here.)



John W. Jones while on a mission in Holland

John William Jones followed in his father's footsteps in many ways. Like his father, he too served a faithful mission for The Church of Jesus Christ of Latter-day Saints, going to Holland for two and a half years. He became a contractor and builder, as well an excellent carpenter and cement mason. He taught school for many years while living in Ogden, Utah, building homes during the summer months. He married Ina R. Stephens on November 29, 1916, in the Salt Lake Temple. They had one daughter, Rae Stephens Jones. Many years later they adopted three boys: Julian, Eugene and Charlie Jones.

During the crash of the Great Depression, John lost all his property in Ogden, and moved to Modesto, California. Here he built several homes, but mainly earned a livelihood by owning and operating Belvedere Dairy for many years.

John was an active member of the Church, and held many callings throughout his life. It seemed that most of his callings revolved around missionary work or serving in the Sunday School. He enjoyed studying the doctrines of the Church and bore a strong testimony of the Gospel. He was instrumental in the conversion of many.

In his later years, John developed Parkinson's disease and could no longer run the dairy. He and his wife invested the money from the sale of their dairy and home into what seemed to be a secure bank, but when that bank went bankrupt, they lost their life's savings. They moved to San Diego, California to be near their daughter, and that is where they lived out the remainder of their lives.

Several weeks before his death he was visited by his mother and a few days later by his sister Mamie. Beloved by all who knew him, John passed away peacefully on his sister

Mamie's birthday, October 31, 1963, in El Cajon, San Diego, California at the age of seventy one. He remained faithful to the end.



Tombstone for John W. Jones and wife Ina R. Stephens Jones in Ogden City Cemetery

Sarah Martha Jones Clifford



Sarah attended Weber Academy, which was then a college, and obtained a teaching certificate. She became an elementary school teacher, teaching until the time of her marriage.

When Sarah was twenty five years old, she married **Alva Franklin Clifford** on October 12, 1921, in the Salt Lake Temple. They lived in Ogden and had six children, three girls and three boys. Their first child, a daughter, was **Theola Mae Clifford** who was born July 17, 1922. She never married and died of Leukemia on July 13, 1944 at the age of 21. Their second child, also a girl, **Arlene Clifford**, was born December 15, 1923. A son joined the family on August 4, 1925 who they named **Dale Jones Clifford**. Another daughter, **Helen Clifford**, was born August 17, 1929; followed by a son, **Vernal Clifford** who was born October 3, 1931. Their youngest son, **Gordon Lyle Clifford** was born September 9, 1935 and passed away in 2005.

Life was hard during the times Sarah was raising her family. They passed through the terrible hardships of the Great Depression. Her husband had a peach orchard, and was also a builder and carpenter. During the Depression years he shoveled walks, built outhouses and did any kind of work he could find to earn some money. The family was very poor, but so were all the neighbors.

Looking back on those years, their daughter Arlene doesn't remember much fun about it. There was lots of work and more work. Sarah was a hard worker, working like a slave.

They had no indoor plumbing until Arlene was in high school. They had an outhouse instead. They had a well for obtaining water, which they carried into the house to heat on the stove if they wanted warm water. They chopped wood for the stove, tended chickens and milked a cow. Sarah grew a garden, canned fruits and vegetables and worked hard every day. Even so, Arlene remembers being hungry quite often during the Depression years when food was scarce.

Even in her old age, Sarah continued being a hard worker. She visited her niece Deloris's family a lot, helping with laundry, hanging out the sheets and doing ironing nearly every week during the 1960's. She was a kind and helpful aunt.

Her daughter-in-law, Lenore Clifford remembers her as being very religious. Sarah walked to church every Sunday. She was very good to Lenore and was a marvelous mother-in-law.

Sarah suffered from Arthritis in her old age. During the last nine years of her life, Arlene came over daily to give her father, Alva, insulin shots for his diabetes and to help her parents in other ways. Sarah lived her entire seventy nine years in Ogden, Utah. She didn't have any illness to cause her death; she just shut her eyes and passed away peacefully in her own home on March 6, 1976.

SARAH MARTHA JONES CLIFFORD		PROGRAM	
September 24, 1896	March 6, 1976	Officiating -----	Bishop Wayne R. Moss
Funeral Services Wednesday, March 10, 1976 at 1:00 p.m. Myers Mortuary Chapel		Family Prayer -----	Carl H. Walker
		Prelude -----	Delaine Hansen
		Musical -----	Duet Karen Hadlock and Joan Emery "How Great Thou Art"
Flowers Relief Society Mound Fort 2nd Ward		Invocation -----	Brian Hansen
		Speaker -----	Bishop William L. Hadlock
		Speaker -----	Bishop Arthur Pledger
Pallbearers Michael Hadlock John Clifford Steven Hadlock Richard Clifford Lynn Clifford Gordon L. Clifford Jr.		Musical -----	Delaine Hansen "Oh My Father"
		Benediction -----	Darius Coker
		Postlude -----	Joan Emery
Interment North Ogden Cemetery		Dedicatory Prayer ----- Ellis Brown	

Copy of funeral program for Sarah Martha Jones Clifford



Sisters Sarah and Vera Jones

Vera Lucille Jones Fuller



Vera Jones



Vera Jones Fuller

Vera was a beautiful and happy girl. She loved her sisters and her family. In her late twenties, Vera fell in love with Platt Fuller. Her sister-in-law, Eva¹, who was a nurse, recognized the signs that Vera was with child out of wedlock. When Eva suggested to her mother-in-law, Mary, that Vera might be pregnant and should go to a doctor, Mary was enraged that Eva could think such a thing! In a rage, she pulled a chunk of hair out of Eva's head!

Vera was taken to a doctor, found to be with child, and Mary restricted her to the upstairs. Food and water were brought up to her, but she was not to come downstairs or to be seen by anyone until her confinement ended, after the baby was born. Vera became somewhat of a recluse for the rest of her life. Having a child out of wedlock was a very severe disgrace to the family.

Vera married **Platt Wilford Fuller** on May 13, 1929, when she was seven months pregnant. They lived in the upstairs of E.J. and Mary's home. This close proximity to Vera's parents was a hardship on their marriage. Whenever there was a disagreement between Vera and Platt, Mary was always in the middle of it, siding with her daughter and blaming Platt. After four years of this, Platt had had enough and they divorced in about 1933.

They had two daughters, **Margene** and **Donna Fuller**. After the divorce, Margene stayed with her mother and grandmother. Donna went with her father and his second wife and didn't have much contact or a relationship with her mother after that. Margene would be locked in the upstairs closet for punishment and called it the "black closet".

Vera never left home, but continued living in her parent's home with Minnie until it was sold. Then she lived in another home in Ogden with Minnie. Her niece Diane Bohman remembers going over as a child to pick bushels of apricots from their tree, and raking and helping to clean up their back yard. Diane's father, Darius Coker, mowed the lawn while the children helped with other yard work.

Every Christmas Eve the Cokers went over to visit Vera and Minnie. The children played the piano and sang Christmas carols to the enthusiastic clapping of these dear old aunts. Cookies and punch always followed the entertainment.

Vera loved hearing the children play the piano. Darene Coker played especially well, but all the girls in the family played. The family would go over and put on a little recital for these sweet aunts to enjoy.

When Vera was no longer able to care for herself, she was moved into the Mount Ogden nursing home and then the Wasatch Care nursing home. Diane remembers that her family continued to visit her there at least twice a year, summers and Christmas.

Vera lived to be eighty two years old, passing away April 29, 1983, in Ogden, Utah.

¹ Harold's wife



Vera Jones Fuller



Rae Olsen, Minnie Jones, Carolyn Olsen, Eugene Olsen, Vera Fuller



Tombstone for Vera Jones Fuller in Ogden City Cemetery

Minnie Josephine Jones

Minnie was a sweet, happy child. Born partially deaf, she learned to read lips so well that strangers didn't know of her handicap. Minnie never married, but continued living with her parents until after their passing, when the house passed on to her. She was a help and a blessing to her mother, especially in her later years.

Minnie had a sweet disposition and was the peacemaker of the family. She was loved by all her nephews and nieces who appreciated her calming influence. Indeed, she was loved by all who knew her.



Minnie Josephine Jones



Above left: Minnie Jones



Above Right: Minnie Jones on left in 1993 holding baby Mary Kate Wilding with Arla Nielsen Wilding

Minnie owned and operated a sandwich shop on 25th Street by the railway depot in Ogden where she sold delicious sandwiches and other treats to passengers and others. She worked from six in the morning until ten at night every day of the week. This became too much for her, so she eventually sold the shop.

An avid genealogist, Minnie enjoyed keeping photos of her family and other relatives on top of her piano, as had her mother before her.

Minnie had severe arthritis in her back to such an extent that she was bedridden on several occasions because of it. At one point surgery was planned, but upon closer examination the doctor felt the arthritis was so severe surgery might do more harm than good. He suggested that it might be better to use medication to combat the pain.

Several years after her mother's death, Minnie sold their house, feeling it was too much for her and Vera to take care of. Minnie needed assistance getting to the car for the move, and to at least one niece appeared to be drugged. Most likely she required pain medication due to the strains of moving, combined with her severe arthritis. She and Vera were moved to another house in Ogden. Harold was called to help move the piano after the house was sold, and that was the first he knew about any of it.

After having the family in the same home for so many years, there was naturally quite an accumulation of things that had to be cleaned out for the new owners. It seemed that everything they ever owned was kept in the attic. Arlene and others built a bonfire in the backyard where they disposed of the trash and accumulations of two generations. They took out an attic window so they could throw stacks of stuff out to the back yard for burning. It was a dusty, dirty job and quite a chore to clean out the house. Unfortunately, there was so much to go through that as they hurried to clean out the house it's possible some pictures, records, and other family keepsakes were also destroyed. This experience taught Sarah, Arlene and others that it's better to go through and clean out your things before it gets to such a state.

Not long before this, Minnie gave a suitcase full of family pictures and a few other things to her niece, Lois, even though Lois was still a young child. In retrospect Lois felt that Minnie could "see the handwriting on the wall"¹ and was afraid something like this was coming. One box of genealogy and pictures were spared. Many photos in this book came from that collection. Minnie loved family history work so much that she left one fourth of her meager estate dedicated to furthering family history work.

Minnie and Vera lived together until the end of their days; both of them enjoyed working on family genealogies and left us valuable histories on their parents. Minnie outlived all her siblings, passing away June 16, 1997, a week before her 95th birthday.

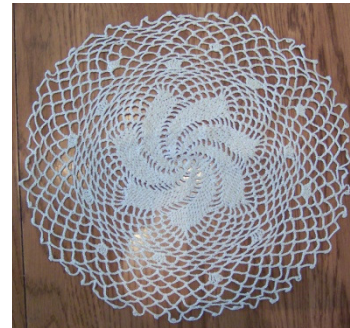
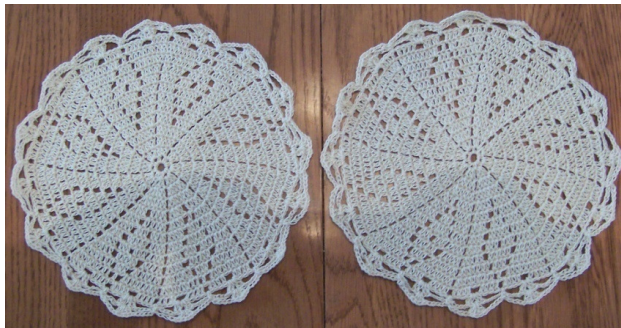
¹ See Daniel 5:5, 25-28. Minnie understood her days in the house were numbered.

Keeping up with the Jones's



Above left: Old wooden cash register used by Minnie in her store and sandwich shop down by Ogden Union train station

Above Right: Crochet napkin and dress made by Minnie which hung on her kitchen wall as decoration. (both courtesy of Diane Bohman)



Crochet doilies from Minnie's collection, probably crocheted by her
(courtesy of Diane Bohman)



Pillowcases given to Deloris Jones Coker by her aunt, Vera Fuller; most likely embroidered by Grandma Mary E. James Jones and edged by Minnie Jones (courtesy of Diane Bohman)

Minnie J. Jones

OGDEN - Minnie Josephine Jones, 94, died Monday, June 16, 1997 at a local care center of causes incident to age.

She was born June 23, 1902 in Ogden, a daughter of Eleazer John and Mary E. James Jones.

She was a lifelong resident of Ogden where she attended the Ogden City Schools and Weber Academy.

She was a member of the Ogden 2nd LDS Ward. She had served as a teacher in the Sunday School and M.I.A., and was a member of Relief Society.

She had worked at the Ogden Arsenal and Continental Baking Company. She also was the owner and operator of a small convenience store near the Union Station for 10 years retiring in 1958.

She took care of her parents for many years and was loved by many people.

Surviving are one sister-in-law, Eva W. Jones, Ogden; and several nieces and nephews.

She was preceded in death by two brothers and three sisters, John Jones, Harold E. Jones, Vera Fuller, Mamie Nielsen and Sarah Clifford.

Funeral services will be held Saturday at 11 a.m. at Lindquist's Ogden Mortuary, 3408 Washington Blvd., with Bishop E. Harold Jones, her nephew, officiating.

Friends may call at the mortuary on Saturday from 9:45 to 10:45 a.m.

Interment, Ogden City Cemetery.



Left: Obituary of Minnie Josephine Jones appeared in the *Ogden Standard-Examiner* Thursday, June 19, 1997



Above: Sewing Machine that belonged to Minnie Jones (courtesy of Diane Bohman)

IN MEMORY OF		FUNERAL SERVICES	
MINNIE JOSEPHINE JONES		Saturday, June 21, 1997 at 11:00 a.m. Lindquist's Ogden Chapel	
Date of Birth		Bishop E. Harold Jones, Nephew Officiating	
June 23, 1902		Family Prayer Merle Nielson	
Date of Death		Prelude Darene Anderson & Arla Wilding	
June 16, 1997		Musical Selection Coker Sisters "I Am A Child Of God"	
Dedication of Grave		Invocation Brenda Willis Lyday	
Brian Willis		Life Sketch Lois J. Willis	
Interment		Speaker Keith W. Jones	
Ogden City Cemetery		Musical Selection Acc: Darene Anderson "Abide With Me, 'Tis Eventide"	
Pallbearers		Cleone M. Jones, Rebecca Brady, Teresa Prater	
Bruce Jones Merle Nielson Keith W. Jones		Closing Remarks Bishop E. Harold Jones	
Dale Clifford E. Harold Jones Scott Slager		Benediction Cory Jones	
Care of Flowers		Postlude Darene Anderson	
Nieces			

Copy of funeral program for Minnie Josephine Jones



Minnie's Tombstone in Ogden City Cemetery

Harold Eleazer Jones

The youngest child of the family, **Harold E.** was over nineteen years younger than Mamie and sixteen years younger than his brother John; he was raised with his sisters Sarah, Vera and Minnie who were closer to his age. Harold loved his siblings very much and always made an effort to visit and keep in touch with them throughout his life.

Harold was born into an active LDS pioneer family and attended Church all his life. He was only a small infant when he received his Patriarchal Blessing from his grandfather John G. Jones.

Harold attended the Ogden City School and graduated from Weber Academy. He played the tuba in the high school band and also played the violin. While finishing his high school education, his father suffered a crippling stroke from which he never fully recovered.



Harold Jones

From his experience working with his father, Harold learned the art of working with wood and became an excellent carpenter. His father bought a car which he kept in their barn behind the house. Harold's son, E. Harold, tells of this experience:

"Since Harold liked to drive he did most of the driving. One day they were headed out to do a job in Riverdale and Dad [Harold] really didn't want to go. Since he had been trying to teach Grandpa [Eleazer] to drive, he had put him behind the wheel, and when the car got going, he jumped off the other side of the car and waved good bye – and Grandpa drove to work."

Harold wanted a college education, but since his father's stroke, it seemed impossible. He searched for a way to make that possible, and made application for an appointment to West Point. Only one person from Utah would be granted an appointment, so his chances were slim. In the mean time, Harold was hospitalized from a severe accident while riding a motor cycle. While he was in the hospital the paper announced that the appointment had been made, but Harold wasn't able to find out who had received it. After a period of time, the first alternate came forward to accept the appointment since it hadn't yet been claimed. Sometime later when he was going through some papers, Harold found the letter saying that he had been chosen and offered the appointment, but since his mother didn't want him to be a military man, she hid the papers instead of giving them to him. This so angered Harold that he had a hard time forgiving his mother for the rest of his life. He was never able to get the education he longed for, and worked as a finish carpenter for the rest of his life.

Harold courted and married **Eva Williams**, a student nurse at the Dee Hospital in Ogden. Harold had previously purchased a lot of land from his sister Minnie and built a five room brick home for them to live in. This home had two bedrooms, and later two more bedrooms were finished in the basement along with another bedroom upstairs. Harold built many of the furnishings, but they purchased a rug, some curtains and blinds for the windows, and some bedroom and living room furniture on credit. Eva, now a registered nurse, and with Harold's work as a carpenter, their salaries and future seemed secure.

October 24, 1929, brought the great stock market crash that ushered in the Great Depression. There was no work for Harold, and what little work he had, paid little or nothing. Eva continued working at the hospital; her drastically reduced salary was barely enough for food and utilities. They owed \$50 on their furnishings, and when they couldn't raise the money on time, the furnishings, blinds and curtains were repossessed. The only things left were the kitchen table and benches Harold had made, and the borrowed metal cot the baby slept on. Harold said, "It will be a cold day in Hell if I ever owe anyone for what I have." He never backed off from that vow. He cut himself short on many of the things he could have had and accomplished, but never owed anyone for the rest of his life.

Their oldest son, named **Eleazer Harold Jones** who went by the name of **E. Harold**, was born September 30, 1930, in the midst of this Great Depression. Their second child, a daughter, was born March 27, 1932, Easter Sunday. They named her **Deloris**. The family was struggling financially and Eva kept on working as a nurse while Harold watched the kids. Periodically he rode a bike to the hospital, carrying baby Deloris so her mother could nurse her.

The family didn't have many store bought toys, but Harold made many handmade wooden toys that would be priceless antiques today. For Christmas Harold collected oak slats from old pallets which he took to the planning mill and made them into beautiful boards which he used to craft a miniature roll top desk for E. Harold. He made a miniature dresser complete with mirror for Deloris one year. A kitchen cupboard about six feet long, complete with roll out bins and bread boards for another year. He made miniature tables and chairs, upholstered rocking chairs and solid walnut bunk beds along with many other things.

As the effects of the Great Depression lessened in other states, Harold went to California to find work. He found work building a beach house on Long Beach. He sent for his family to come and join him, and they lived in Wilmington, California. He may have also built grain silos in the harbor at Long Beach, California. Harold told about how the tall scaffolding they used to put up the forms for the concrete would sway back and forth in the wind since there was nothing to tie it to. One day his hand saw slipped out of his hand and landed in the water, over seventy five feet away!

While in California, the family remained active in the Church and Harold served in the Sunday School, making many good friends through their Church contacts.

A second son, **Keith** was born May 2, 1936, on the kitchen table in the small court of the home where they rented. Harold and Eva had saved up enough money to buy their first car, a 1936 Chevrolet 4 door, which they got right off the assembly floor at Long Beach, California for \$600. Shortly after this they moved back to their own home in Ogden when Keith was six months old.

In the late 1930's Harold bought a wind up 8mm movie camera. With this he took many valuable pictures of his family and relatives that are priceless to us today. Of course, there was no sound with the pictures back in those days, but it is fun to see ancestors and loved ones who have long since passed away.¹

¹ A DVD containing video clips of some of these relatives is available from the author or E. Harold Jones, Rexburg, Idaho.

In the early 1940's a strong storm knocked down a large old Black Walnut tree Grandfather James had planted when he first came to Ogden. Harold told his son E. Harold, "Go down and ask that man if we can have a limb off the tree to make something to remember Grandpa by." E. Harold continues the story:

So I went and asked and he said, "Sure, what do you want?" I looked it over and told him we would like from the ground up to the first limbs. He said, "Come and get it."

When I told Dad, he was not happy. That stump was so big, I could only reach half way around it. There was not a dump truck large enough to be able to load it and haul it. We ended up wrapping it with a logging chain and dragging it to the saw mill. It was cut into slabs and it had to be stacked and dried for over one year. Out of this he made beautiful furniture, including end tables, coffee tables, sewing machine cabinets, children's doll cribs and many other beautiful things. Some of those "priceless" slabs of wood are still waiting to become something. I guess the moral to this story is...When you send a young teenager, be sure he understands exactly what you want."



Sewing machine cabinet made by Harold E. Jones from an old Black Walnut tree planted by Joseph James; the seat pulls out from the cabinet and also has drawers for storage.
(Courtesy of E. Harold Jones)

A second daughter was born to Harold and Eva on July 31, 1948. E. Harold says, "Mom and Dad quizzed us over and over as to what to name this new baby. We all thought that we agreed that the name would be Renea. But low and behold on the day she was blessed, Dad named her **Lois** and that was settled. She became the apple of their eye and everything was centered around her from then on...after all she was the only one that was still at home."

Harold and Eva enjoyed traveling and took their family on trips almost every summer. They didn't stay in fancy places; in fact they didn't stop much at all. They liked to see all they could see out of the car windows.

In September of 1955, Eva suffered a massive heart attack. She survived and was put on bed rest for several months before being allowed to slowly regain her mobility. When her recovery seemed slow, the doctor told Harold he needed to find something she could enjoy doing that would get her to exercise, but would also relieve stress. He suggested fishing. Eva had grown up fishing, but Harold had never fished before. Lois tells us:

When Dad heard the doctor, he started to read about what was the best kind of reels and poles, and everything else he could learn; then he took his birthday money and came home with three poles and reels and announced that we were going to learn how to fish. I spent many Saturdays and weeknights standing on the driveway learning how to cast. When I was able to finally cast as far and straight as Dad, he said we were finally ready to try "real fishing". The first fish Dad and I caught were up on Devil Creek, up the canyon from Malad. Mom had stayed in Malad to help Grandma Williams for the day. From then on Dad and Mom were hooked on fishing and went every time they could.

Dad had a pickup truck he used for work to carry his tools to the various job sites. It had a homemade shell on the back. Dad fixed a piece of plywood that went across the bed of the truck from side to side and they put foam on top to make a bed. So this homemade unit on weekends became our camper. It was so short you couldn't stand up in it. Dad built a box on wheels that would go under the bed to hold the camp stove and other supplies needed to go camping and I slept on an air mattress and sleeping bag on the floor. We had many great times camping and fishing with that wonderful homemade camper. Then in 1960 dad was able to buy a 19 foot Aristocrat travel trailer and we started camping in luxury. We took this trailer along with Mom and Dad's good friend Courtney and Alta Childs and their daughter and went to Seattle Washington to the World Fair. Dad loved to see all the inventions that were being developed like microwave ovens, color TVs, computers, jet airplanes, and space travel. Dad loved it when a few years later Keith was working for Boeing Airlines and was able to take us on a tour of the then new plane, the 747 he had help to develop.

Harold loved new cars. He would save his money so he could get a new car every five or six years. In the winter of 1955 he took his wife and Lois on a train to Detroit, Michigan, to pick up a brand new Buick from the factory to drive home to Ogden. Harold was so excited to go through the assembly line to see how the cars were built. On their way home

they stopped in South Bend, Indiana to see one of his old friends. That night it snowed almost three feet. The next morning when they looked out the window, all they could see was a small bump where the car should be. Harold spent most of the morning digging it out of the snow, and hoping no one would lose control on the icy roads and hit his new car.

After returning to Ogden from California, Harold found work building the new Ogden High School just one and a half blocks from their home. His daughter Lois tells us:

Dad had not wanted to be a carpenter, but when that turned out to be where life led him, he decided to be the best carpenter possible. He numerous times told me and my daughters that you might as well make the job you do enjoyable by being your very best.

One of the jobs Dad worked on that he was very proud of was the Ogden High School. He told how they had just returned from California and he needed work so he went to apply. The boss a Mr. Morrison, owner of one of the largest construction companies in the country at that time, asked him why he thought he should be hired. Dad answered, "Because I'm the best." He was told to go get his tools and show him. He was told to put up handrails on the stairs. A little later the boss came back and said, "You're right, you are good." He then sent dad to the auditorium along with one other skilled carpenter and was told they were to do all the finish work on it.¹ This auditorium is now listed on the National Historic Society as one of the best examples of art deco construction in the whole nation and Dad did much of the work on this beautiful room. He had a right to be very proud of his skills.

Another job he did while employed for Morrison Construction was the Ogden City and County Building in downtown Ogden. It too is on the National Historic Society registry. A funny story happened while dad was working there. He likes to say he was the first man to be locked up on the top jail floor and Mom was the first woman to visit there. The story is that because it was a jail there were no steps up to the floor only one service elevator that was not able to be called from that floor.

One night dad was working late getting some details done when the rest of the crew left. The supervisor, not realizing dad was still up on the floor, locked the elevator down on the ground level so dad had no way to get out. Of course there were no phones installed yet and it was long before cell phones, so dad had no choice but to wait until someone missed him and came back to send up the elevator. Finally when it became very late, mom called the boss and asked if he knew where dad was. The boss then realized what must have happened so he picked up mom and took her to the building to let dad out. So she got to go up and see the work dad was doing; that is how Dad became the first one to be locked up on the jail floor and Mom the first woman to visit that floor.

¹ Harold did all of the wood work on the South side of the auditorium and half of all the other wood work in the building.

After the big jobs were finished in Ogden, Mr. Morrison asked dad to come with him to Texas as a lead foreman for his company. This would have been a wonderful position for dad and would have given him an opportunity to really have a great career where he would not have had to do the hard manual labor but would be supervising and teaching others; but when he told his kids they would have to move and E. Harold and Deloris cried so hard about moving again he turned the job down. The happiness of his children would always come first to Dad and Mom before their own needs and wants. So Dad settled into working for Ensel Hansen and did up until he was forced to take disability in June of 1966 after being injured on the job. Many of the wealthy people in Ogden would only let dad do any carpentry work they needed done both at their stores and at their homes.

Harold worked for Ensel Hansen building show cases for retail businesses to use in their stores. He had been suffering from arthritis for several years. One day in 1966, while on the job he fell, causing the calcified arthritis to break off inside his hip joint and quickly tear all the cartilage out of the joint. This led to his first hip replacement. E. Harold tells:

Dad dreaded this surgery, but knew it had to be done. At that time a hip replacement meant putting in a stainless steel ball (which looked like a rail road spike with a trailer hitch ball out of the top side.) They went in and pulled the hip out of the socket and chiseled off the bone. Then they inserted the spike part down into the bone and with a cold chisel pounded it down into place and fitted it into the socket; then sewed up the incision.

The second day, they got him up to use the toilet. The hospital toilets at that time were small closets. They told him to pull the switch when he was done and they would come and help. Well he did and waited and it seemed they were not going to come, so he tried to stand up. As he stood up he fell and wedged between the wall and toilet.

Lois continues the story:

Dad's incision started to drain. They didn't think it was important but when the doctor went to take out the rest of the stitch a week later the incision fell open about three inches deep. He had a major infection but the doctor took x-rays and was sure it had not gotten deep enough to go into the bone. That started a nine month ordeal for dad. Every day the wound had to be cleaned with peroxide and alcohol, then antibiotic powder was put into the open wound, then while mom would hold it closed as much as possible I would put the strips of tape across to hold it closed. This was a twice daily dressing for a couple of weeks then daily for the next three months while the wound healed from the inside out. Dad was left with a scar about two inches across.

During this time he was in terrible pain and was not allowed to sit for more than a few minutes to go to the bathroom. When he would try to walk he would get pain spasms that would make him lose his balance so someone had to walk in front and someone behind to help him not fall. By the time my college classes started the middle of September, Dad had finally got to where

only Mom was needed to help him to walk from the bed to the bathroom. If Mom had to go anywhere during the day, either I had to be there or a neighbor, Emmy Rene, would come stay with Dad since he couldn't be left alone for any period of time.

When the spasms would come while he was laying down, the only relief to help him was to grasp his ankle and pull on the leg to help the muscle relax. Darius used to come over at night while Dad was so bad and use his hand massager to help relieve some of the constant pain.

Dad really appreciated all the care he was given. It was hard on him to be waited on; he was the one that liked to take care of everyone else. Many times I would find him laying in bed crying and feeling he was such a big burden to everyone. These were hard times emotionally for him.

In addition, financially it was a big struggle. He didn't have any "sick leave" and workers compensation only paid a small amount to him. If Mom and he hadn't saved and gotten their food supply, as they were counseled by the prophet to do, they would have had a hard time surviving. Luckily I was working and had a scholarship for college so I was able to help buy some food and pay some of the bills for them during this time. It took twelve months before Dad was able to get full disability from Social Security and then their income was only about half of what it had been prior to his injury and surgeries.

E. Harold tells us:

Well with everything else, he got staphylococcus infection down in the bone marrow. He kept complaining that it felt like he was pressing on a boil all the time. The doctors said they would just have to take it out and let the leg dangle. He would not go with that at all. He said, "You just fix it right!"

By this time they had developed another kind of hip and operated and put that in, along with a zerc in the top of his leg and one down by the knee, that they ran antibiotic thru daily till they cleared up the staph. This was the beginning of his hip problems. He had a total of three new hips on one side and two on the other, before he died.

Lois continues with her story:

After about nine months of excruciating pain the doctor finally found that the bone was infected, so they removed the implant and put in a tube to the bone and a drainage tube out the bottom and flooded the bone with antibiotics. After this was finished they were able to put in a new implant. This time it worked and he was finally able to walk with the aid of a cane after many weeks of therapy. He was never completely free from pain though.

When the cold came that winter, the spasms started again and the doctor told Dad that he needed to go somewhere away from the ice and cold since the massive scar tissue didn't have good circulation and the metal implant would get so cold it caused the spasms. So in January of 1968, they hitched up their 19 foot travel trailer and headed south to Indio, California

where a niece, Pearl Mayfield, and her husband, Wayne, had a large vineyard. After a month there, they decided to go to Yuma, Arizona since they had been told the cost of living there was much less than in California.

They fell in love with the people they met, and loved the beautiful agricultural area that surrounds Yuma. They ended up returning each year to Yuma, for the next 18 years, eventually saving enough money to sell their small trailer and buy a mobile home and develop a lot to put it on. Mom continued to winter there for another three years after Dad's death before she became so blind that she was unable to drive and live there by herself without help from family. Even though it was hard on Mom and Dad to leave their family every winter, for their health it was the best thing they could have done. Dad was able to get out and walk and be active where he would have been almost housebound in Ogden. The doctor told me several times that if Mom had not gone to Yuma and the low altitude every winter where her heart didn't have to work so hard to get oxygen around her body, she would have probably died fifteen years earlier than she did.

In Yuma they were soon active in the only ward there. Dad was called as an assistant to the High Priest Group Leader and in charge of the winter visitors. At first that meant having Family Home Evening, and other programs for the winter visitors but as the number of people grew who wintered there, he was also responsible to see that they all had home teachers, transportation to church and activities and visiting the sick, etc. Dad loved this calling and looked forward to returning each year to see who would be back and to start organizing the group. Finally there were so many winter visitors that it was decided they need to organize a winter visitor's branch. Dad and Mom had been going to their home ward in Yuma so long they requested that they be allowed to stay there instead of going to the new branch. This permission was given and after that they held teaching and other callings.

Dad and Mom spoke in their Yuma ward just two months before he died. He was already feeling ill at that time but thought it was an infected tooth. He went to the dentist and had the teeth pulled but the dentist sent him straight to his medical doctor. Dad had pneumonia and severe congestive heart failure. He was put on medicine but when he only got worse they put him into the hospital. While running tests, they found he had a large aorta aneurism and also an enlarged prostate which proved to be cancerous. Dad finally agreed to have surgery to remove the prostate but his heart was so weak he died of congestive heart failure two days later.

E. Harold tells us:

Dad and Mother were quite innovative in finding ways to finance the trips back and forth. Dad hand made many different types of board games and they were able to sell them. They contracted to harvest pecan nuts on a share basis. Dad came up with ways to cover the ground under the trees and long shaker sticks to knock the nuts down with. Then he would spend the time by their trailer shelling these nuts, in whole halves, and sold them by the

gallon, when they came home. The nuts were so choice, that when our friend Florence Manwaring, who owns Mom's Candy Kitchen discovered them, she wanted to buy all they had. But since many of their friends consistently bought from them, we wouldn't leave them out. They also share-cropped oranges and grapefruit, for which dad made long handled pickers, so they could pick from the ground.

Dad passed away on 16 February 1987, in Yuma, one week after they had operated and found cancer in his prostate. We brought him back to Ogden, where he was buried 21 February 1987. Mother once said about a little granddaughter. "She acts like she doesn't know me." I said, "Mother spending your winter in Arizona you are so busy you don't get to anything they do in school or their baptisms or blessings and yes they do not know you." Well I'm sure she was hurt, but that is the price we pay.

Throughout his life Harold remained faithful to his testimony of the truthfulness of the gospel as taught in The Church of Jesus Christ of Latter-day Saints. He served faithfully in many callings, serving in the Sunday School Presidency, as a home teacher, teaching Aaronic Priesthood quorums, and as a Stake Missionary. He was small in stature, being about five feet four inches tall, and weighed about 210 pounds. He had black hair that he combed straight back in a pompadour¹ style.

His daughter Lois tells us:

Although Dad didn't get to go to college he loved to learn and had excelled in math and science. One of the things I remember about dad was how excited he would get to learn of some new inventions etc. When Keith was in college at the University of Utah he was able to take dad to see the computer they had there. Dad was so excited by what this computer could do. Some 30 years later, he was so excited to use our Commodore 64 computer that we had bought for our family and told me that he was so happy that his family was having the chance to be part of these new advances. He recalled seeing the automobile develop into the main form of transportation, air flight and men going to space that had all taken place in his life time. He always embraced new knowledge and encouraged his children and grandchildren to get an education and to be excited about the world we live in.

Harold Jones was loved by all who knew him. He had a jovial disposition in spite of all his pains. Due to his love to travel, he was well known and loved by the many relatives he visited along his way. In the winter of 1969 he visited his niece, Rae Jones Olsen, and her family in Hermosillo, Sonora, Mexico, where she was serving with her husband, Eugene Foss Olsen, as Mission President for the LDS Church. The author, a child then, remembers all the wonderful wooden toys he brought with him that he had designed and made himself. He also visited the Olsen family several times in San Diego, driving over from Yuma, Arizona.

¹ A man's hairstyle in which the hair is combed back off the face to form a mound above the forehead



Harold E. Jones Family about 1964

Back row (standing behind couch): Keith W. Jones, Deborah and Rebecca Jones (E. Harold's daughters), Darius Coker (behind girls), Darene and Dorinda Coker (Deloris's daughters), E. Harold Jones

Seated on couch: Sharon Jones (Keith's wife) with Greg Jones on her lap, Lois Jones (Willis), Harold E. Jones, Eva W. Jones, Deloris Jones Coker with Diane Coker on her lap, Cleone M. Jones (Harold's wife) with son Brent A. Jones on her lap

Front row (left to right): Wendy Jones (Keith's daughter), David H. Jones (Harold's son), Dawna Coker (Deloris's daughter)



Eva and Harold E. Jones celebrate 50 years of marriage

50 YEARS TOGETHER

Gold Date to Be Noted

In honor of the 50th wedding anniversary of Mr. and Mrs. Harold E. Jones an open house will be held Saturday.

The couple will receive guests from 2 to 5 p.m. at the Ogden LDS 17th Ward Cultural Hall at 2873 Quincy.

Mr. and Mrs. Jones have resided at 1055 29th since their marriage on April 3, 1929 in the Salt Lake LDS Temple.

An expert cabinet maker, Mr. Jones was a carpenter construction foreman until his retirement.

His family members are the recipients of many treasured pieces of his wood work. His hobby is lapidary work.

HIGH PRIEST

Mr. Jones is a High Priest in the Mt. Ogden LDS Stake and has served in various leadership positions.

He was born in Ogden, a son of E.J. and Mary Elizabeth James Jones.

The former Eva Williams, Mrs. Jones was born in Malad, Idaho, a daughter of Arthur M. and Mary P. Thompson Williams.

She was graduated from the old Thomas Dee Memorial Hospital Nursing School as a registered nurse, prior to her marriage.

She served over 28 years in the Primary as a teacher, president and stake board member. She was also Relief Society president and a visiting teacher for nearly 50 years. And she was a PTA officer for many years.

Mr. and Mrs. Jones have spent several winters in Yuma, Ariz.

They have two sons and two daughters: E. Harold Jones of Rexburg, Idaho; Mrs. Daruis (Deloris)



MR. AND MRS. HAROLD E. JONES

Coker of South Ogden; Keith Jones of Shelley, Idaho, and M. Brian (Lois) Willis of Ogden.

They have 24 grandchildren and nine great-grandchildren.

It is requested that gifts omitted.



Harold E. Jones

YUMA, Ariz. — Harold Eleazer Jones, 79, of 1055 29th St., Ogden, died Monday, Feb. 16, 1987, in a Yuma, Ariz., hospital of heart failure.

He was born Jan. 29, 1908, in Ogden, a son of Eleazer John and Mary Elizabeth James Jones.

He married Eva T. Williams on April 3, 1929, in the Salt Lake LDS Temple.

They spent the winter months at their home in Yuma, Ariz.

He attended Weber Academy and Weber College.

He was a high priest in the Ogden 17th LDS Ward. He had been a Sunday School superintendent and secretary of the elders quorum. He had served on the Sunday School Stake Board. He served a Stake Genealogical Mission and two Temple Missions. He was the coordinator of LDS winter visitors in Yuma, Ariz.

He had been a carpenter for over 65 years. He was a member of the Carpenters Union Local No. 450 for 50 years.

He had worked as a construction foreman for the City and County Building in Ogden. He did much of the finish woodwork in the Ogden High School Auditorium. He had worked for Ed Morrin & Sons Construction Co., Ensil Hampson Construction Co. and Whitmeyer Construction Co.

Surviving are his widow of Ogden, two sons and two daughters, E. Harold Jones, Rexburg, Idaho; Keith W. Jones, Shelley, Idaho; Mrs. Deloris Coker, South Ogden; Mrs. Brian (Lois) Willis, Ogden; 24 grandchildren and 33 great-grandchildren.

Also surviving is one sister, Minnie J. Jones, Ogden.

He was preceded in death by one brother, three sisters and one grandchild.

Services will be held Saturday at 11 a.m. in the Myers Mortuary Chapel in Ogden with Bishop Carl R. Wiese officiating.

Friends may call at the mortuary Friday from 6 to 8 p.m. and Saturday until 10:45 a.m.

Interment in Washington Heights Memorial Park.



Above left: 50th Wedding newspaper article

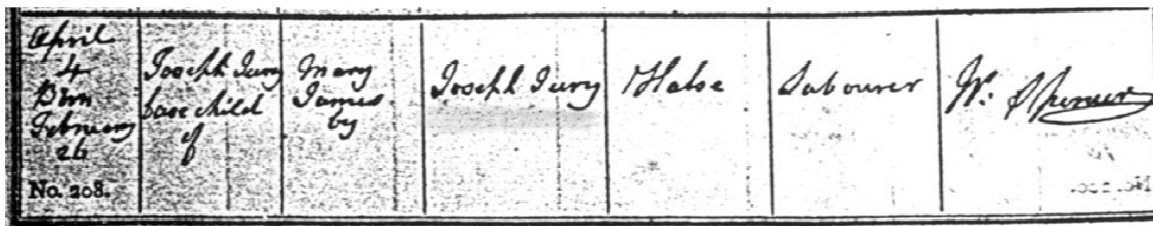
Above right: Harold E. Jones obituary: *Ogden Standard-Examiner*, Thursday, February 19, 1987

Chapter Fourteen

History of the James family

Taking a look at our James ancestry, **Mary Elizabeth James** (wife of Eleazer John Jones) was born to **Joseph James** and **Sarah Holyoak**. Years later, confusion existed in the family about Joseph's father. Some suggested that Joseph was an illegitimate child, and that is why he used his mother's maiden name as his last name. The family avoided talking about it, so that added to the suspicion of illegitimacy.

A copy of Joseph's birth record shows that he was christened April 4, born February 26, 1830. His name is given as "Joseph Jury base child of **Mary James** by **Joseph Jury**"; and their abode was Halse. It also tells us the father was a labourer.



Close up of the Birth/Christening Registry entry for Joseph Jury. Starting with the far left column it says: April 4 born February 26 No. 208, Joseph Jury base child of, Mary James by, Joseph Jury, Halse (abode), Labourer (occupation), and the signature of the person performing the ceremony. Some genealogists incorrectly call him "Joseph L. Jury" as the "h" on the end of Joseph looks somewhat like an "L" but there was no middle name or initial in his name. (Photo courtesy of jamesroots.com)

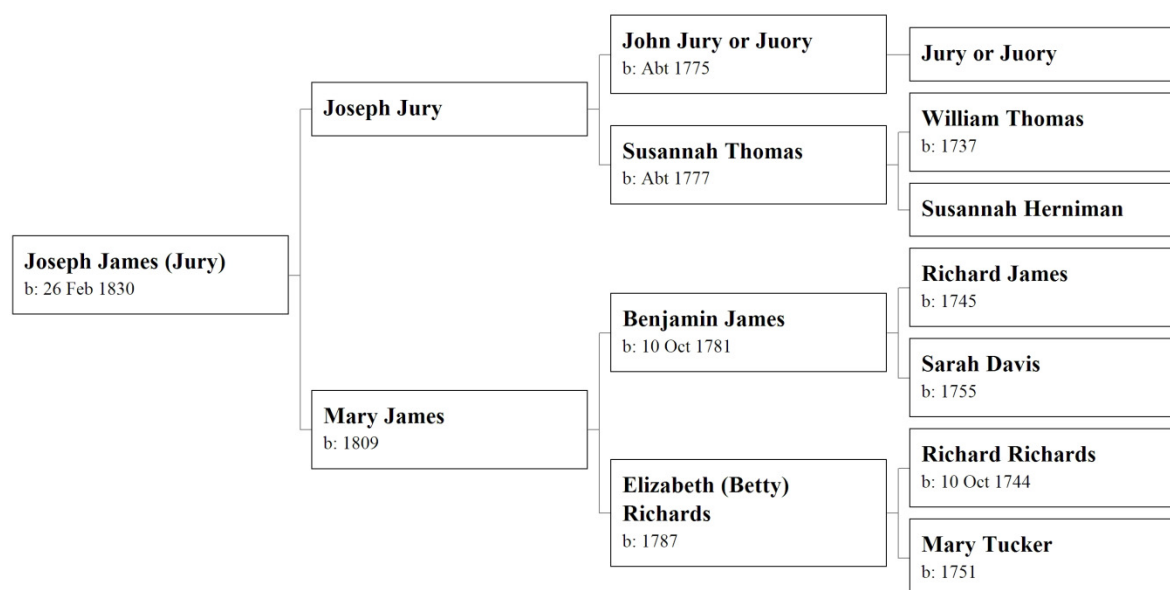
Being listed as a "base child" could mean that he was illegitimate, or it could simply mean that his parents were married outside the Church of England, so their marriage wasn't officially recognized. In contrast to his entry, the other entries on the same page list only the first name of the child in one column, followed by the parents first names in the next (where "Mary James by" shows up in this one) with their surname in the following column (where Joseph Jury is written in this one.)

Page 26.

BAPTISMS solemnized in the Parish of <i>Halse</i> in the County of <i>Somerset</i> in the Year 1829						
When Baptized	Child's Christian Name	Parents Names		Abode	Quality, Trade, or Profession	By whom the Ceremony was performed
		Christian	Surname			
1829 December 27 No. 202	John William son of	William Ely	P. K. Ch.	Halse	Servant.	W. Spencer Dial
1830 January 2 No. 203	William son of	William Mary	Horriam	Halse	Thames	W. Spencer
January 18 Baptized No. 204	James son of	James Sarah	Plan	Halse	Labourer	W. Spencer
March 7 Baptized No. 205	James son of	Richard Jane	Brown	Halse	Labourer	W. Spencer
March 21 Baptized No. 206	James son of	John Mary	Goudy	Halse	Labourer	W. Spencer
April 4 Baptized No. 207	Mary daughter of	William Betty	Halt	Halse	Labourer	W. Spencer
April 14 Baptized No. 208	Sarah daughter of	John Mary	Goudy	Halse	Labourer	W. Spencer
April 14 Baptized No. 209	Joseph son of	James Mary	Joseph	Halse	Labourer	W. Spencer

The bottom entry is the birth/christening record of Joseph Jury (James). Top of page says: Baptisms Solemnized in the Parish of Halse in the County of Somerset in the year 1829-30. Columns left to right: when baptized; child's Christian name; parents' names, divided into Christian names and Surname; Abode; Quality, Trade or Profession; By whom the Ceremony was performed. (Courtesy of jamesroots.com)

Joseph Jury and Mary James



In the history of *Joseph and Sarah Holyoak James* written by great-granddaughter LaVon Gurr Hansen, she says, “Joseph said his father and mother were married, that they ran away and were married out of the church.” At present no marriage records for Joseph Jury and Mary James have been located. Joseph may have been told his parents were married when in fact they may not have been, so the legality of their marriage is still unsure.

Not much is known about the father, **Joseph Jury**. Thus far we haven’t found any record of his marrying anyone else or even located a death record, although several patrons on Ancestry.com state his death date as December 4, 1832. The John Jury family lived on Periwinkle Street¹ in Milverton, Somerset, England; a distance of about two miles from Halse where the James family lived.

There are several stories circulating among James descendants about Joseph Jury. One version says he was addicted to alcohol and beat his wife, Mary, who then went into labor, had twins and both mother and babies died. Their son Joseph was then adopted and raised by his maternal grandparents, took the surname of James which he used for the rest of his life, and grew up hating his father for abusing his mother.

Another version is that since the marriage between Joseph Jury and Mary James wasn’t recognized by the Church of England, Joseph said something to the effect of “Since I’m not really married to you, I’m leaving,” abandoning his wife and children before the birth of the twins.

A third version is that **Mary**, the oldest child in the family, was still living at home at the age of twenty when she became pregnant and gave birth to Joseph James in 1830. In 1831 her mother, **Elizabeth Richards James**, gave birth to a son named **Francis**, who sometimes shows up as being Mary’s son instead of her brother. In 1832 Mary gave birth to

¹ According to information found on jamesroots.com

twins, and all three died the same day. No records of the twin's birth have been found, but it is a consistent family story that Mary gave birth to twins and died that same day.

There is still considerable confusion about Joseph's siblings. Many researchers list **William Francis** or **Francis William** as a sibling to Joseph. Some places suggest he was born two years before Joseph, others soon after him, and others list him as one of the twins. Some say he died in 1837 and others in 1841. Most stories say he went to sea with an uncle and died at sea as a young boy. As a result, he has been sealed to Mary James and Joseph Jury as well as to Benjamin James and Elizabeth Richards.

LaVon Gurr Hansen tells us in the history of *Joseph and Sarah Holyoak James*, "[that Joseph James said] Francis William was born about 1832 who as a young boy went to sea with an uncle as a cabin boy on a ship. He took sick and died at sea. He [Joseph James] also spoke of his mother having twins that were born dead or died shortly after. He often said in later years that his own two daughters, **Sarah** and **Mary**, had the same names as his mother's twins. Joseph's father deserted them before the twins were born and his father's name was never mentioned in the household again."¹

In sorting through all this, the story that makes the most sense is that Francis William wasn't really Joseph's brother, but was his uncle – as none of the birth dates given for him fit comfortably around the known birth date for Joseph and his mother's death date. When Joseph mentions Francis William, he never says he was his brother, although growing up together and being so close in age they would have felt more like brothers than nephew and uncle.

The twins probably were girls named Sarah and Mary as Joseph said they were, although no birth records have been found. At any rate, Joseph Jury left his son Joseph to be raised by his maternal grandparents when Mary died, and young Joseph adopted their surname. From that time forth he became **Joseph James**. This is more understandable if indeed Joseph Jury did die soon after his wife.



Thatched roof houses in Halse similar to when the James family lived there.

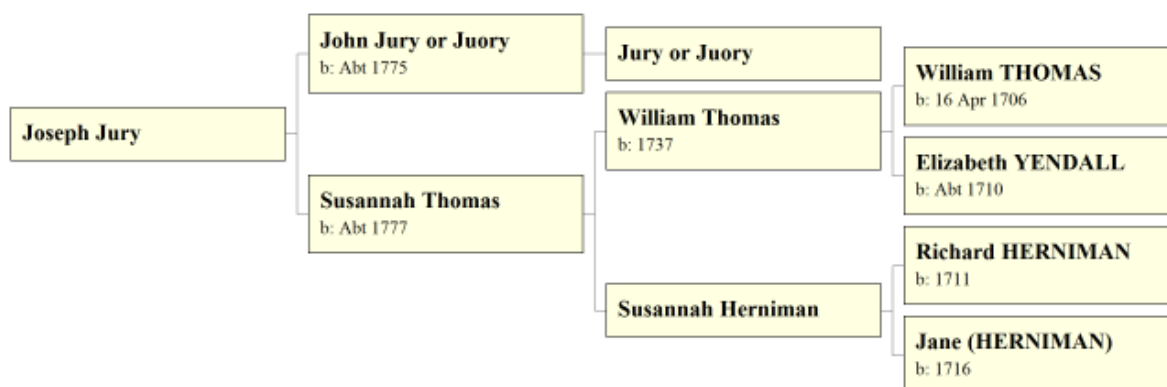


Periwinkle Street in Milverton where the John Jury family lived.

(2006 photos courtesy of jamesroots.com)

¹ *JOSEPH and SARAH HOLYOAK JAMES* by LaVon Gurr Hansen, as found on the James Family website <http://www.jamesroots.com>

Jury Ancestors



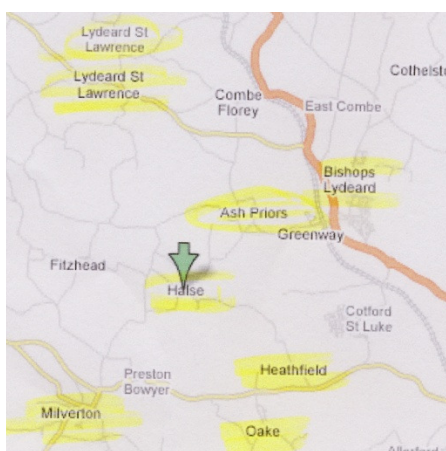
Joseph James's father, **Joseph Jury**, was christened August 30, 1807, in Milverton, Somerset, England. His parents were **John Jury** (or Juory) and **Susannah Thomas**. John Jury was born about 1775, in Milverton, Somerset, England; married Susannah on June 18, 1798; raised eight children; and passed away on March 19, 1848, when his grandson Joseph James would have been 18 years old.

Children of John Jury and Susannah Thomas:

Ann	c. 2 December 1798
John	c. 11 October 1801
William	c. 24 February 1805
Joseph	c. 30 August 1807
Mary	c. 18 March 1810
George	c. 12 October 1812
Elizabeth	c. 19 November 1815
James	c. 3 April 1820

Susannah Thomas was born about 1777, also in Milverton, Somerset, England. She lived until October 29, 1851, when she died in Langport, Somerset, England. Her parents were **William Thomas** and **Susannah Herniman**, and although we don't know any stories about these people, their genealogical records go back quite a few more generations into the 1600's.

All indications are that Joseph James did not have much contact with his paternal grandparents or relatives throughout his life.



Left: map showing the towns of Lydeard St. Lawrence, Ash Priors where Mary James was born, Bishops Lydeard, Halse where Joseph James was born, Milverton where Joseph Jury was born, Heathfield where Benjamin James and Betty Richards were born, Oake where Richard James was born, all in Taunton, Somerset, England.

Keeping up with the Jones's

Right: Beautiful countryside near Halse and Milverton where Joseph James, his parents and grandparents lived in England.
(Photo courtesy of jamesroots.com)



Above: This is the modern sign for Halse where Joseph James was born February 26, 1830. Notice it is only two miles to Milverton where his father, Joseph Jury, was born.
(Courtesy of jamesroots.com)

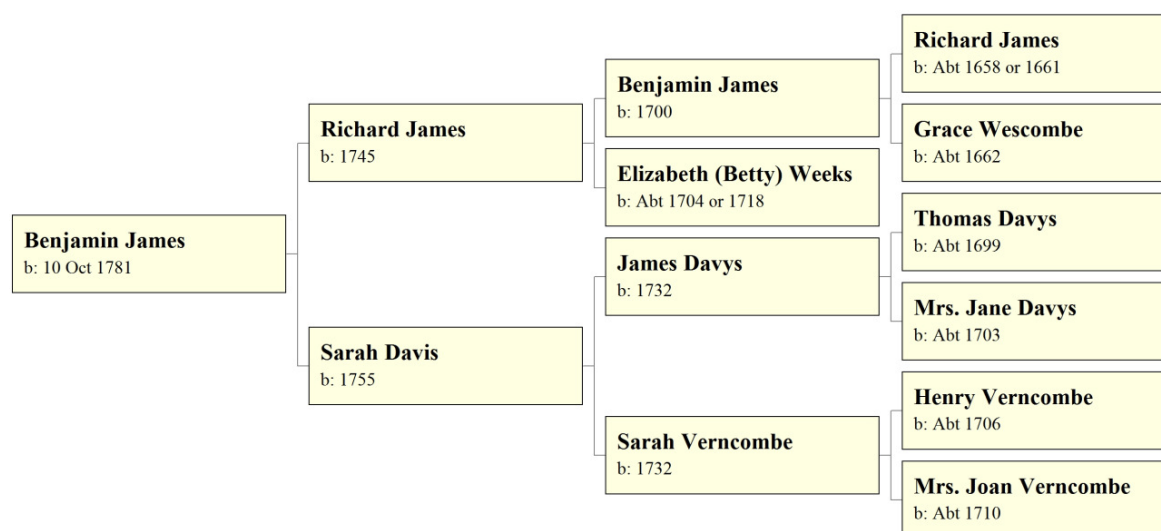


Right: The Anglican Church in Halse, built in the 1200's, where Joseph James was christened on April 4, 1830.
(Photo courtesy of jamesroots.com)



Left: Sign showing distances between Heathfield 1 1/2 (where Benjamin James was born), Ash Priors 1 1/4 (where Mary James was born) and Milverton 2 (where Joseph Jury was born).
(Photo courtesy of jamesroots.com)

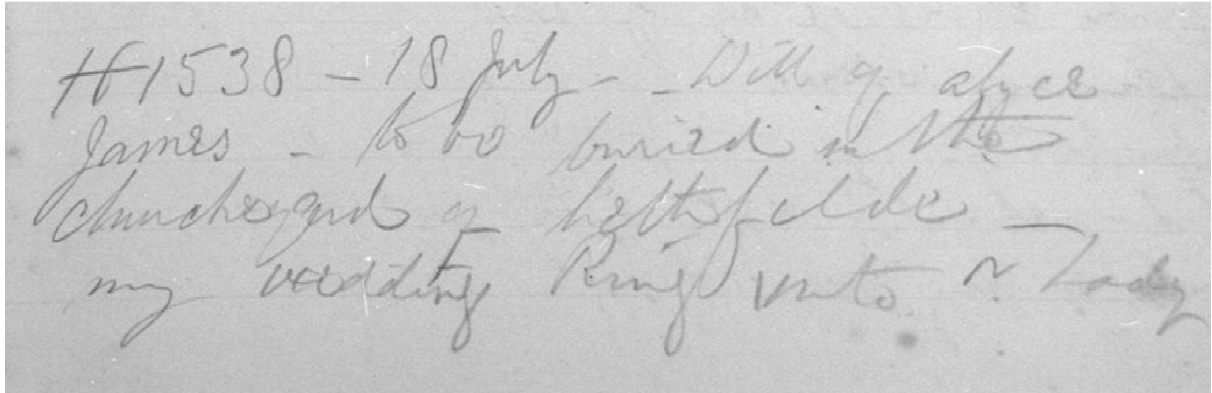
James Ancestors



Benjamin James and his wife, **Elizabeth (Betty) Richards**, maternal grandparents of Joseph James, were born in Heathfield, Somerset, England. Benjamin, born October 10, 1781, and christened December 21, 1783, in Heathfield, was the son of **Richard James** and **Sarah Davis**. Elizabeth, christened May 29, 1787, in Creech, was the daughter of **Richard Richards** and **Mary Tucker**.

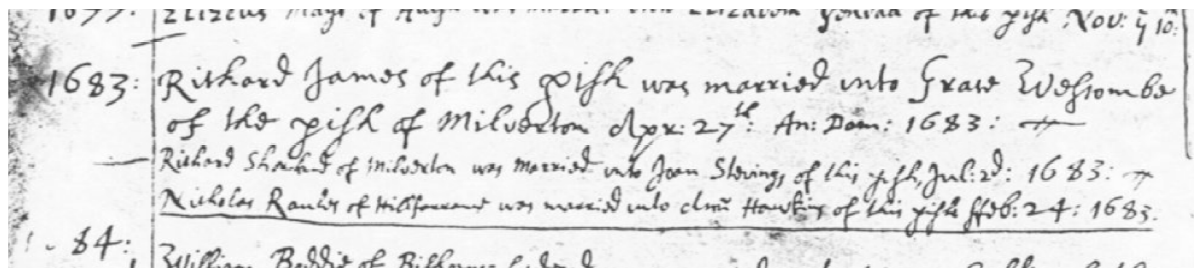


The Anglican Church in the town of Oake, near Halse, Heathfield and Milverton, England. The earliest James records were found here, including the will of Alyce James in 1538 (her relationship hasn't been proven, but there seemed to be only one James family in this small town). Richard James, father of Benjamin James, was born here in 1745, along with his father Benjamin James in 1700. His parents, Richard James and Grace, were married here on April 27, 1683. (People in the photo are: Jimmie Lee and Barbara James with Patricia and Rex James. Photo courtesy of jamesroots.com)



Handwritten text: H1538 - 18 July - Will of Alyce James - to be buried in the Churchyard of Welford my wedding Ring unto a Lady

Oldest James record found thus far: the first page of the will of Alyce James on July 18, 1538, in Oake; her relationship has not yet been proved, but there appears to be only one James family in Oake at that time. (Courtesy of jamesroots.com)



1683: Richard James of this parish was married into Grace Wescombe of the parish of Milverton Apr: 27th: An: Dom: 1683:
Richard Sharratt of Milverton was married into Joan Shering of this parish Jul: 2^d: 1683:
Nicholas Rault of Milverton was married into Anne Houlton of this parish Feb: 24: 1683:
1684: William Babbitt of Milverton

1683 Oake Parish Registry showing the marriage entry for Richard James and Grace Wescombe on April 27th (Courtesy of jamesroots.com)

At the present time, the family of **Richard James** and **Grace Wescombe** (sometimes spelled Crocombe) who were married April 27, 1683, is the farthest back our James line has been verified. Richard James was from Oake, Grace was from Milverton. They made their home in Oake, where they raised seven children.

Children of Richard James and Grace Wescombe:

John	b.1684
Joane	b.1685
Grace	b.1688
Mary	b.1691
Richard	b.1692
Benjamin	b.1700
Julian	b.1704

Our line descends through their son, **Benjamin**. Grace died in 1741, and was buried September 27th. Richard had preceded her in death.

Benjamin James, christened May 17, 1700, in Oakes, Somerset, England, married **Elizabeth (Betty) Weeks**, also from Oakes. They had four children that we currently know of.

Children of Benjamin James and Elizabeth (Betty) Weeks:

Joan	b. about 1730
Grace	c. 3 March 1732
Benjamin	c. 12 January 1743
Richard	c. 2 February 1745

Joan was born about 1730 in Oakes. She had a very short life and was buried November 28, 1731. **Grace** was christened March 3, 1732, in Oakes. **Benjamin** was christened January 12, 1743, in Oakes. We don't know how long Grace and Benjamin lived. Our line comes through their youngest son, **Richard**. The father, Benjamin, lived until 1762, and was buried February 21st in Oakes. Betty, a widow for nineteen years, was buried August 1, 1781.

Richard James, who was christened February 2, 1745, in Oake, married **Sarah Davis**, the daughter of James Davys and Sarah Verncombe. Sarah was christened October 13, 1755, in Heathfield. They were the parents of nine children.

Children of Richard James and Sarah Davis:

Elizabeth	c. 24 April 1774
William	c. 17 December 1775
Benjamin	b. 10 October 1781
John	c. 11 July 1778
Sarah	c. 15 April 1781
Richard	c. 12 February 1786
Robert	c. 22 June 1788
Mary	c. 1 April 1792
Sarah	c. 6 April 1794

Their oldest daughter, **Elizabeth**, was christened on April 24, 1774; we aren't sure how long she lived. Their next child, **William**, was christened December 17, 1775, in Heathfield. He was buried at the age of twenty-one on February 16, 1797.

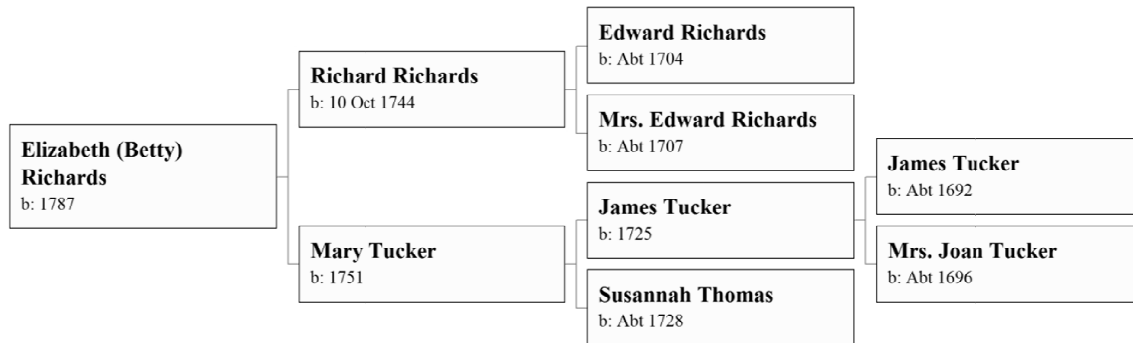
Our ancestor, **Benjamin**, was born October 10, 1781, but not christened until December 21, 1783, in Heathfield. He was buried January 20, 1834, in Halse. **John** was christened July 11, 1778, in Halse. **Sarah** was christened April 15, 1781, in Heathfield. She died when she was ten and was buried December 11, 1791.

Richard was christened February 12, 1786, in Heathfield. He died when he was only eight years old; being buried August 8, 1794. **Robert** was christened June 22, 1788, in Halse. He also died at the age of eight, passing away October 18, 1806. **Mary** was christened April 1, 1792, in Heathfield. **Sarah** was christened April 6, 1794. We aren't sure how long Mary or Sarah lived.

Richard (the father) died in December 1793, and was buried on New Year's Day, January 1, 1794, in Heathfield. This means his wife, Sarah Davis, was probably pregnant with their last child, **Sarah**, who was christened just over three months after her father's funeral.

Benjamin James and Betty Richards

Benjamin James, the maternal grandfather of Joseph James, married **Elizabeth (Betty) Richards** on May 19, 1808. Betty, the daughter of **Richard Richards** and **Mary Tucker**, had an older brother **Richard Richards** (1785), and a younger brother **Thomas Richards** (1790). Her pedigree follows:



Children of Benjamin James and Elizabeth (Betty) Richards:

Mary	c. 31 March 1809
Sarah	c. 31 March 1812
Charlotte	c. 11 February 1815
John	c. 9 November 1817
Richard	c. 1819
Benjamin	c. 27 January 1825
Elizabeth	c. 15 June 1828
Francis William	c. 1 January 1832

Benjamin and **Betty James** were blessed with eight children. Their oldest daughter, our ancestor, **Mary**, was christened March 31, 1809, in Ash Priors, Somerset, England. We already mentioned her marriage and untimely death in April 1832 in Halse. She was the mother of Joseph James.

Mary was followed by two sisters: **Sarah** and **Charlotte**. Sarah was christened March 31, 1812, in Ash Priors. She passed away in 1876 in Kingston, Somerset. Charlotte was christened February 11, 1815, in Ash Priors.

Three brothers were next. **John**, was christened November 9, 1817, in Halse. He passed away about 1868. **Richard** was christened in 1819 in Ash Priors. He passed away February 2, 1840. **Benjamin** was christened January 27, 1825, in Halse. Another daughter, **Elizabeth**, was christened June 15, 1828, in Halse. It is believed that she moved to Australia where she passed away. The youngest son was **Francis William**, sometimes also known as William Francis. He was born in 1831 and christened January 1, 1832, in Halse.

It is this youngest son, **Francis**, who sometimes shows up as the son of Mary. He has been sealed to parents Benjamin and Elizabeth James as well as to Mary and Joseph Jury. Joseph James said Francis “went to sea with an uncle as a cabin boy on a ship. He took sick and died at sea.” It is hard to know if “an uncle” referred to Joseph’s uncle or Francis’s uncle, and if the “he” who died at sea referred to Francis or the uncle, but the common belief is that Francis died at sea as a young boy. Joseph James was raised in this family, and probably felt more like a son than a grandson, as he was older than his uncle Francis.

Joseph James Grows Up

Undoubtedly Joseph's grandmother, **Elizabeth James**, was appalled at the treatment her deceased daughter had endured from Joseph Jury, and had her own feelings of sorrow, resentment, and possibly even hatred towards Joseph's father. These feelings were passed on to young Joseph, and he never wanted to have anything to do with his father or his father's surname again. Since his death, Joseph has been sealed in the temple to his natural parents by some, and to his maternal grandparents by others, this will all be resolved in the hereafter.

Unfortunately, in January 1834, Elizabeth's husband, **Benjamin James** passed away, leaving her to care for the children; their youngest child Francis, was only two years old, and grandson Joseph James (Jury) was four. Sometime later she married a man by the name of **Barnes** whom Joseph described as being, "a good man."

An 1841 Census listing the workers at the Taunton Union Workhouse shows a Joseph James, age 12, as one of the workers. We aren't sure this is our Joseph James, but the proximity to where Joseph was living and the age being right; it is possible this is where Joseph worked to help with the support of himself and his grandmother's family.

Name of the Institution *Taunton Union Workhouse*

NAMES of each Person who abode therein on the Night of Sunday, June 6th.	Age of Males.	Age of Females.	OCCUPATION, if any.	Where Born in same County, or in England, Wales, or Scotland, or Foreign Part.
<i>Sarah Tucker</i>	30		<i>Laundress</i>	<i>11</i>
<i>Ann Phillips</i>	13		<i>"</i>	<i>11</i>
<i>Ann Hensley</i>	30		<i>"</i>	<i>11</i>
<i>Joseph</i>	5		<i>"</i>	<i>11</i>
<i>William</i>	10		<i>"</i>	<i>11</i>
<i>James Rogers</i>	25		<i>Painter</i>	<i>11</i>
<i>Robert Clements</i>	50		<i>Charwoman</i>	<i>11</i>
<i>John</i>	6		<i>"</i>	<i>11</i>
<i>Caroline</i>	2		<i>"</i>	<i>11</i>
<i>Henry Hirst</i>	9		<i>"</i>	<i>11</i>
<i>Charles</i>	7		<i>"</i>	<i>11</i>
<i>Emmanuel Matthews</i>	12		<i>"</i>	<i>11</i>
<i>Isabel Dammitt</i>	40		<i>"</i>	<i>11</i>
<i>Fanny Miller</i>	25		<i>Scout</i>	<i>11</i>
<i>Robert</i>	21		<i>"</i>	<i>11</i>
<i>Eliza Allen</i>	70		<i>Charwoman</i>	<i>11</i>
<i>Ann Robinson</i>	70		<i>"</i>	<i>11</i>
<i>Michael Hoyle</i>	80		<i>"</i>	<i>11</i>
<i>John Parker</i>	60		<i>Scout</i>	<i>11</i>
<i>Harry Pople</i>	70		<i>Charwoman</i>	<i>11</i>
<i>Elizabeth Dammitt</i>	85		<i>Scout</i>	<i>11</i>
<i>James Lee</i>	80		<i>"</i>	<i>11</i>
<i>Edward Smith</i>	72		<i>"</i>	<i>11</i>
<i>Charlotte Ware</i>	11		<i>"</i>	<i>11</i>
<i>Lawrence</i>	8		<i>"</i>	<i>11</i>
TOTAL in Page 3	12	13		

Name of the Institution *Taunton Union Workhouse*

NAMES of each Person who abode therein on the Night of Sunday, June 6th.	Age of Males.	Age of Females.	OCCUPATION, if any.	Where Born in same County, or in England, Wales, or Scotland, or Foreign Part.
<i>Robert Davis</i>	6		<i>Scout</i>	<i>11</i>
<i>Rebecca Davis</i>	12		<i>"</i>	<i>11</i>
<i>John Gooding</i>	11		<i>"</i>	<i>11</i>
<i>Elizabeth Davis</i>	14		<i>"</i>	<i>11</i>
<i>James Davis</i>	10		<i>"</i>	<i>11</i>
<i>Harry</i>	6		<i>"</i>	<i>11</i>
<i>Robert Duke</i>	65		<i>"</i>	<i>11</i>
<i>Robert Rogers</i>	70		<i>Scout</i>	<i>11</i>
<i>Harry Rogers</i>	35		<i>Scout</i>	<i>11</i>
<i>Sarah</i>	4		<i>"</i>	<i>11</i>
<i>Robert</i>	2		<i>"</i>	<i>11</i>
<i>William</i>	30		<i>"</i>	<i>11</i>
<i>Harry Jennings</i>	60		<i>Charwoman</i>	<i>11</i>
<i>Robert</i>	12		<i>"</i>	<i>11</i>
<i>John Jennings</i>	30		<i>"</i>	<i>11</i>
<i>John</i>	9		<i>"</i>	<i>11</i>
<i>Robert</i>	35		<i>"</i>	<i>11</i>
<i>Thomas Tucker</i>	11		<i>"</i>	<i>11</i>
<i>Rebecca Tucker</i>	14		<i>"</i>	<i>11</i>
<i>Harry</i>	8		<i>"</i>	<i>11</i>
<i>Elizabeth Miller</i>	15		<i>"</i>	<i>11</i>
<i>Thomas Southworth</i>	60		<i>Scout</i>	<i>11</i>
<i>Thomas Rogers</i>	70		<i>"</i>	<i>11</i>
<i>Thomas Robinson</i>	25		<i>"</i>	<i>11</i>
<i>Harry</i>	25		<i>"</i>	<i>11</i>
TOTAL in Page 4	12	13		

1841 England Census listing workers at the Taunton Union Workhouse. Joseph James, age 12, is listed on the right page slightly below the middle. (Courtesy of kames.org and Ancestry.com)

LaVon Gurr Hansen again tells us,

Joseph, as a young man, had smallpox. He was put in a hospital next to a man who had erysipelas, which he also contracted. After recovering from both of these dreaded diseases his face was left scared quite badly, especially his nose, which he wore a white bandage over to his dying day. His daughter, Mary, put a fresh clean bandage on the day of his funeral. She said the scars weren't as bad as he thought, but due to this he never had a picture taken of himself.

When Joseph was about twenty years of age he moved with the family to Cardiff¹, South Wales. Shortly after arriving there, he met Elder John Chugg from whom he first heard the Gospel of Jesus Christ. From that time on he began to search the scriptures. He investigated the principles of Mormonism and was soon convinced that they were the principles of salvation. On February 15, 1852, he was baptized into The Church of Jesus Christ of Latter Day Saints by Elder William Jenkins and confirmed by Elder Joseph Chambers. He labored faithfully and diligently in his calling in Wales until the 1st of February 1854, when he took passage on the ship "Old Galconder" and sailed for the United States, taking nine weeks to cross the Atlantic Ocean.

When the company reached New Orleans they were detained there to wait for another company of saints who had been delayed on account of having much sickness and trouble at sea, taking them thirteen weeks to cross the ocean. This second company for which they were waiting came on the old ship "Windemere." This company had been quarantined at St. Louis on account of an epidemic of cholera, causing further delay. These two companies were to travel together across the plains. Their provisions were to be hauled by ox team and the people were to walk. Joseph, who was traveling alone, was assigned to travel with the Holyoak family.²

Joseph was baptized just before he turned twenty-two years old, and was the only member of his family to join The Church of Jesus Christ of Latter-day Saints. In Joseph's personal record he says he was baptized on February 13, 1852, by Elder William Jenkins (a mason) and confirmed by Elder Joseph Chambers on February 15, 1852. He was ordained a deacon by Elder David Jones on June 20, 1852; and ordained an Elder by Elder Thomas Evans on September 15, 1853, at Cardiff, Glamorganshire, Wales, where William D. Jones was President of the Branch. He left England on February 1, 1854, and arrived in Salt Lake September 29th of the same year.

¹ Cardiff was the largest nearby city.

² *JOSEPH and SARAH HOLYOAK JAMES* by LaVon Gurr Hansen, as found on the James Family website <http://www.jamesroots.com>

Chapter Fifteen

George and Sarah Holyoak

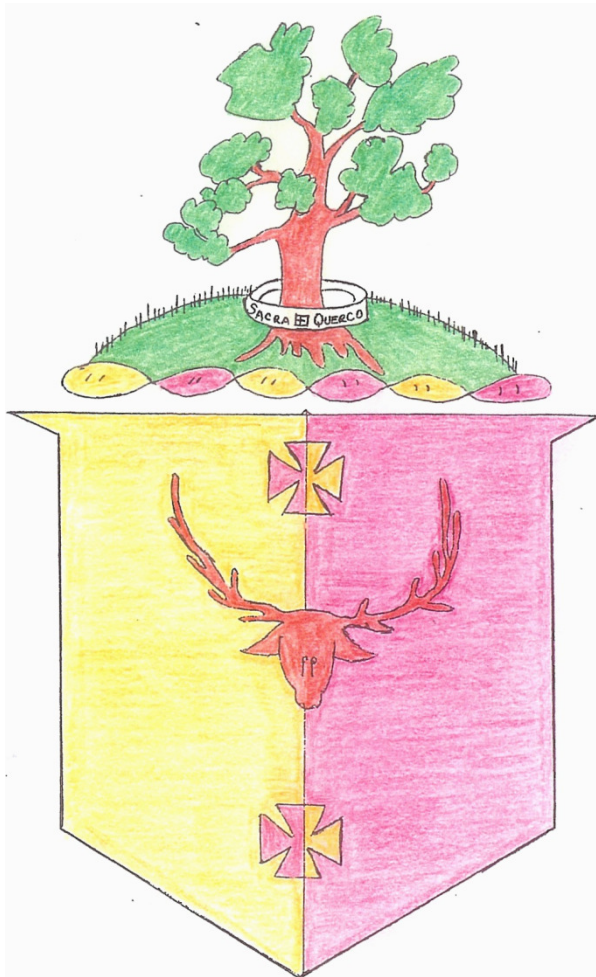
The name *Holyoak* came from a large grove of Oak trees near Birmingham, England that were considered to be holy. In the book *Holyoaks from Kings Norton to the Everlasting Hills*, Minnie LeFevre Carlile says, “The Holyoaks of England lived in the areas of

Warwickshire and Worcestershire. They were ministers, solicitors, farmers, teachers, doctors, needle makers, butchers and other such types as were typical of England.” Indeed a more detailed account of the Holyoak family can be found in her book¹, so only a brief synopsis will be included here.²

Left: Holyoak Coat of Arms

Inscription under the coat of arms: “The Latin inscription, ‘Sacra Quercuo’, means: seeking for the sacred³. This is a holy oak, and beneath a shield with Maltese crosses and a deer head. To color: right side of the shield is red, the left side gold; the right side of the crosses gold, the left side red. The deer head is brown; the twisted cord beneath the tree alternating gold and red. The tree and grass color are green and brown accordingly. The inscription remains white.”

“Henry Holyoak obtained this while on his mission to England in 1893 and said it was the Coat of Arms for our family. Minnie Carlile says it may not be ours, i.e. We may have no right to use it.’ Dale M. Holyoak”



¹ This book can be found at the LDS Family History Library in Salt Lake City, Utah

² At present the known history of the Holyoak family goes back into the 1600's.

³ “Sacra” is the Latin base for the Spanish word “sacrada” or the English word *sacred*, or holy. “Quercuo” must mean oak, as the scientific name of an oak tree is *Quercus*. I’m not sure how they get the motto “seeking for the sacred” out of it, but I do see that it means “Holy oak”.

The father of the Holyoak family with whom Joseph James was assigned to travel across the plains was **George Holyoak**. He was the seventh son and seventh child born to **Isaac Holyoak** and **Ann Bird**. He had one younger sister. His parents, **Isaac** and **Ann**, were married by license.¹ On the back of their marriage bond was written “Ye said Ann Bird is my daughter and hath my consent to marry ye said Isaac Holyoak” signed **John Bird**. By this discovery, family genealogist Minnie Carlile was able to ascertain who the father of Ann Bird was. Her mother was **Sarah Higgins**.

Children of Isaac Holyoak and Ann Bird:

Joseph	c. 16 February 1786
William	b. 1787
Isaac	b. 1 August 1790
Abraham	c. 25 May 1793
Jacob	c. 12 July 1795
Thomas	b. 25 December 1797
George	b. 17 January 1799
Mary Ann	b. 1800

George Holyoak was born January 17th in Yardley, Worcester, England, and christened in the St. Martin’s church at Birmingham on February 16, 1799. Some records indicate that in about 1819, George was married to **Ann Wacktin**; as far as we know, no children were born to this marriage and she must have died sometime before 1824.

Subsequently **George** courted and married **Sarah Green**, who was born July 2, 1798, in Birmingham, Warwick, England to **Daniel Green** and **Mary Hipkis**.

George and Sarah’s Family

George Holyoak and **Sarah Green** were married by banns² in the Parish of Yardley, Worcester, England on January 17, 1825. All of their eight children were born in England. They had four sons and four daughters.

Children of George Holyoak and Sarah Green:

William	b. 12 April 1825
Mary	b. 10 March 1827
George, Jr.	b. 1 September 1829
Ann	b. 6 January 1832
Eli Daniel	b. 1834
Sarah	b. 4 August 1835
Henry	b. 5 March 1839
Hannah	b. 25 March 1841

While in England, **George** was a prosperous farmer and truck gardener³; quiet, industrious, religious and methodical in habit. They lived in Yardley Wood, a suburb of Birmingham, in a beautiful cottage covered with climbing roses and

¹ Marriage by license involved going to the official to declare the intent to marry. The couple’s names, residences and ages were recorded. Marriage by license was more expensive than marriage by banns, so a bondsman agreed to pay the costs.

² At that time most marriages were by “banns” which meant that there was a public announcement on three separate days, followed by the marriage ceremony.

³ A Truck Gardener sold vegetables from their vehicles in a style similar to a Farmer’s Market.

surrounded by green grass and beautiful flower gardens. Their home was affectionately and appropriately called “Rose Cottage”. From this delightful setting the children developed a love of flowers and beauty. All the children were also taught to be industrious hard workers.

George and Sarah’s daughter Hannah said of them, “My parents were prosperous farmers (Sarah loved flowers, having many around and in her home) and truck gardeners in England; quiet, industrious, religious and methodical in their habits. They trained their children so thoroughly in these principles that governed their lives that none of them ever deviated there from.”¹

The Mormon Faith

The Holyoak family listened to Mormon missionaries from America who preached a new religion and shared new scriptures, *The Book of Mormon*. Early meetings were held in a carriage house at Peck Lane, and later at the Holyoak home. Shortly after the birth of their youngest child, **Sarah** embraced the Gospel and was baptized into The Church of Jesus Christ of Latter-day Saints on June 24, 1841. Her husband, although not objecting to his wife’s new-found faith, felt that The Church of England had been good enough for his ancestors and was good enough for him.

One day, their little baby, **Hannah**, became very ill. They thought she might die. Sarah asked her husband to run across the fields to bring the Mormon Elders so they could give her a blessing. Thinking it would do no good, but would keep peace with his wife, George set off for the missionaries. They gladly came, laid their hands on the baby’s head, and gave her a blessing through the power of the Melchizedek Priesthood. She was healed!²

As George pondered this, he realized that his church lacked something – it didn’t have everything he needed. This led him to investigate the gospel taught by the Mormon missionaries, and in a short time he was converted. He was baptized a member of The Church of Jesus Christ of Latter-day Saints at Birmingham, England on December 3, 1841³. He was ordained an Elder while in England and served as a teacher for about eleven years.⁴

At this time the President of the Birmingham Conference was Father Crook. Church meetings were held in the Holyoak home for three months before George joined the church, and meetings continued to be held in his home for the next eleven years. George saw the Power of God made manifest many times during his life.

¹ *Holyoaks From Kings Norton to the Everlasting Hills* page 11

² Daughters of the Utah Pioneers, *History of A Pioneer Woman of 1854 Sarah Holyoak James (1835-1916)* Dwayne D. Jessop

³ *Holyoaks From Kings Norton to the Everlasting Hills*, page 7, by Minnie Carlile. In Joseph James’s record book, but not in his handwriting, it gives the baptism of George Holyoak as June 1843, this could perhaps refer to his son George. LDS ordinance records give George Holyoak’s baptism as Jan 24, 1841, but I think this must be an error as it puts his baptism before that of his wife.

⁴ *Holyoaks from Kings Norton to the Everlasting Hills*, Minnie Carlile, p.11,17

William Holyoak

As was the custom in those days, their oldest son, **William**, was bound out at the age of eleven to learn the butcher's trade. He did not enjoy this trade and became very homesick, so he returned home. At age thirteen he was bound out again, this time to learn harness making from his uncle, John Green of Birmingham. He remained in this position until he was twenty one.

William gained a testimony of the truthfulness of the restored gospel taught by the Mormon missionaries and was baptized in May 1846. William met and married Martha Green, and after their marriage they operated a grocery store, while William continued making harnesses as well. Three days after giving birth to their son, Nehemiah, Martha died. Baby Nehemiah was raised by his grandparents, George and Sarah Holyoak, and is sometimes incorrectly listed as one of their children. He lived with his grandparents until he was eight years old.

William sold the grocery store, moved to Leamington where he learned the trades of tanning leather and plastering, and also met and married his second wife, Sarah Wilkins, also a convert to the Mormon faith. In 1850 William and Sarah made the trip across the ocean to the United States on the ship *Argo*, arriving in New Orleans, Louisiana, on March 8, 1850.¹ William left his son Nehemiah to travel with George and Sarah Holyoak's family. After spending five years in Missouri, they continued on to Utah, settling in Parowan.

Mary Holyoak and John Knowles

George and Sarah's second child, **Mary**, married John Knowles in 1845. They had a daughter, Martha, a son, John Francis, and another daughter, Mary Ann, who drowned in a mill pond as a very young child. Mary and John Knowles also embraced the gospel of Jesus Christ as taught by the Mormon missionaries and together with their two surviving children, Martha age 7 and John Francis age 4, left England in the same company as George and Sarah Holyoak and their younger children in 1854. Sadly, Mary died en-route to Utah; her husband and children continued on, also settling in Parowan.

George Holyoak, (Jr.)

George Holyoak, (Jr.) joined The Church of Jesus Christ of Latter-day Saints, commonly known as "Mormons", in 1843. Missionaries encouraged converts to join with the main body of Latter-day Saints as soon as possible, so the Holyoak family made preparations to that end. George, as a young single man, was the next to go, after his older brother William and his wife. George left England February 1, 1851, travelling with 375 Saints on the ship *Ellen Marie*. They arrived in New Orleans, Louisiana, April 6, 1851. He continued on to St. Louis, Missouri where he stayed with William and his wife Sarah.

For ten weeks George was very sick with *ague*, a bad form of chills and fever. Usually his chills came on him in the afternoon, so one day William and Sarah left for town early in the morning to gather supplies, hoping to return before George's chills

¹ *Holyoaks from Kings Norton to the Everlasting Hills* p.122

did. They had no sooner left when George's chills came on so hard he thought he would die. Suddenly a man came into the room and up to his bed. He called George by name, even though George had never seen this man before, and asked him what he was taking for the chills. George told him he was taking a certain number of grains of quinine. The stranger told him that amount would only ward off the chills for a few hours, but if he doubled the amount it would cure him. This man fixed George a double dose of quinine, which George took. The fever and chills left him almost immediately and he was cured. George always thought this man must have been one of the Three Nephites.

While in Missouri, George met and married Eliza Moore on May 29, 1853, and their first son was born there. They traveled west in June 1854 with the Captain Camp Company. George drove a team of two yoke of oxen to pay his family's fare, and they arrived in Salt Lake City September 21, 1854. They also moved to Parowan. In 1866 he married a second wife, Elizabeth Ann Furguson. Both wives shared the same home in Parowan. George served as a counselor in the bishopric, as a High Council member and on the city council.

The Younger Holyoak Children

George and Sarah's daughter **Ann**, also embraced the gospel as taught by the Mormon missionaries. She was baptized October 17, 1847, at the age of fifteen. Little **Eli Daniel** didn't live to hear about the gospel. He passed away at the age of three in 1838.

Our ancestor, **Sarah Holyoak**, was baptized at the age of thirteen on January 7, 1848, by Thomas Tuston and confirmed a member of The Church of Jesus Christ of Latter-day Saints by her father, George Holyoak, who had been ordained an Elder some time before.

The two youngest children were baptized at the age of eight: **Henry**, in 1847; and **Hannah** in 1849. We're not sure of the extent of the family's persecution for joining The Church of Jesus Christ of Latter-day Saints, but undoubtedly they felt condemned by many former friends. Because of ridicule by both adults and students, Hannah was not able to continue in her previous schooling after her baptism; the children as well as the parents felt the unkindness of former friends.

In the 1851 British Census the Holyoak family is listed as living in Moseley Wake Green, Yardley, Worcestershire, England. Family members are: **George Holyoak** (age 52), an agricultural labourer; **Sarah** (age 53), a seamstress; **Sarah** (age 14), a house servant; **Henry** (age 12), Hostler, meaning someone who works with horses; **Hannah** (age 10) a scholar; and **Nehemiah** age 3 (grandson). All of them gave their birthplace as Yardley, Worcestershire.

Trip to Zion

Since the time of their conversion to their new faith, it had been the dream of George and Sarah and their children to join with the main body of the church in the United States. This dream was finally realized on February 22, 1854, when they left their beautiful English cottage and boarded the ship *Windermere*, bound for New Orleans, Louisiana.

The Holyoak family then consisted of the father, **George Holyoak**, his wife, **Sarah Green Holyoak**, and their children: **Ann**, **Sarah**, **Henry** and **Hannah**, accompanied by their grandson, **Nehemiah**. They were all in good health, and well prepared for the long voyage, but travelling by boat was a new experience. Undoubtedly this family suffered from sea sickness along with others, as they travelled with four hundred and seventy-seven other Latter-day Saints under the leadership of Daniel Garn. As the ship's captain, Mr. Fairfield, gave orders to cast off, the passengers on the ship and their friends on the dock sang together *God Be With You 'Till We Meet Again*.

There was a severe storm which sunk seven ships in the English Channel the night before. The storm tossed seas caused seasickness. Captain Fairfield said it was the worst storm he had ever seen. He told Elder Garn, "If there be a God as you people say there is, you'd better talk to him; if He will hear you; for I and the crew have done all that we can for the ship and I'm afraid with all that can be done, she will go down."¹

Elder Garn called a special meeting where he asked the passengers to fast and pray. They did, and the ship was spared. Fifteen days out of Liverpool, Small Pox broke out, infecting thirty seven passengers and two crew men. Captain Fairfield, who had carried other companies of Mormon immigrants, asked if they would pray so it would spread no further. The spread of disease stopped, but not the trouble.

The ship caught fire and later started to leak. Men, women and even children worked tirelessly scooping water out of the ship using buckets, pans or anything they could get. I'm sure many prayers were also said at this time so the ship wouldn't sink before repairs could be made.

After five long weeks, they finally had a favorable wind and made a thousand miles in four days. The almost nine weeks at sea must have seemed much longer, as many of the histories handed down said they were at sea for thirteen weeks. They finally arrived at New Orleans on April 23, 1854. Eleven people who still suffered from small pox were sent to the Luzenburg Hospital. The rest of the group continued their journey, leaving New Orleans on a steam boat April 27, 1854, arriving in St. Louis four days later.

While on the steam boat, cholera broke out among the passengers, including the Holyoak family, and the group was quarantined at St. Louis for about six weeks. George and Sarah Holyoak's oldest daughter, Mary Knowles, died of cholera there, leaving behind a grieving husband and two young children to continue the journey to Utah with Mary's parents.

A young lady, Elizabeth Hitson, about the same age as their daughter Ann, had been given to George Holyoak to care for during the trip. Elizabeth became another daughter to them. She also died in this cholera outbreak. Years later, in 1871, Elizabeth was sealed to George.² Probably Elizabeth had been the only member of her family to join the church, and

¹ Excerpts from the journal of William W. Burton giving an account of their ship's crossing can be found in the Appendix on page 273.

² In Joseph James' Record Book it says "At St. Lewis camped at the Missouri River where a great many died with the cholera. Lost a young lady that was given to him named Elisabeth Etson died with the cholera." Copied from the original family group sheet of George Holyoak it says, "Sarah Holyoak James stood proxy for Elizabeth Hitson sealed to her father George Holyoak." On the new.familysearch.org website it shows Elizabeth Hittson sealed to spouse George Holyoak on June 28, 1871. George and Elizabeth were not married in this life.

as she was emigrating alone, she was assigned to the care of the Holyoak family as they had daughters her age.

On June 17th, the long awaited trek west finally began as they departed from Westport, Missouri. The Holyoak family was assigned to travel with the Darwin Richardson Company which was made up of 300 people and 40 wagons. It is here that the histories of the Holyoak family and **Joseph James** become entwined as Joseph was assigned to drive the Holyoak's ox team. He soon felt like one of the family. Twenty-four year old Joseph was naturally attracted to beautiful Ann Holyoak, two years his junior. As their courtship flourished, marriage seemed inevitable.¹

However, while crossing the plains of Nebraska near the Big Blue River, tragedy once again struck this family. The family's wife and mother, **Sarah Green Holyoak**, died from Mountain Fever on July 16, 1854, at the age of fifty-seven. Her pain ravaged body was sewn into a quilt and laid in a hastily dug shallow grave along the side of the trail, about 150 miles West of Council Bluffs. Although her body was laid to rest, her noble and valiant spirit lived on in the hearts of her husband and children who continued on toward Zion. This same spirit continues on in her descendants today.

Just ten days later, lovely **Ann** died of the same disease. Oh the heartache suffered by the whole family! What sorrow, to first lose Mary in the flower of her womanhood, leaving two motherless children; followed by their loving wife and mother, Sarah; and now Ann at age twenty-two! The hardest thing the family had to do was to turn their tear-streaked faces westward to continue the journey without these three beloved women. Never forgetting this horrible tragedy; their only comfort was their new-found faith which gave them assurance that someday they would all meet again and be reunited as a family.

Joseph James and Sarah Holyoak

Following the loss of Ann, **Joseph** and nineteen year old **Sarah** spent more time together, seeking solace in each other's company. Their friendship and love flourished as they crossed the long prairies on their way toward Zion. Most of the care of the younger children now fell on Sarah's shoulders, and James assisted her in gathering buffalo chips, cooking, and other chores as they trudged west. They endured hunger, thirst, sore feet, exhaustion, and constant fear of Indian attacks. Weary and footsore, yet relieved at last to have made it, the company arrived in Salt Lake on September 30, 1854.

Three days after their arrival, **Joseph James** and **Sarah Holyoak** were married by Elder Phillip Sykes in a covered wagon on October 3rd, 1854. Sarah's wedding gown was a clean calico dress.

¹ Some places list Ann as the first wife of Joseph James, suggesting they were married in England. This is incorrect as they didn't meet until crossing the plains and were never married in this life, although she was sealed to Joseph by President D. H. Wells on June 18, 1871, with her sister Sarah acting as proxy.

Right: Photo taken 10 Aug 2002 of the "Big Blue River" just a couple miles north of the Nebraska City Cut Off Trail. Image is facing west. Sarah Green Holyoak died "near the Big Blue River" in Hamilton County (from Holyoak.org website)



Left: Image taken 10 Aug 2002 of the "West Fork Big Blue River" just a couple miles south of the Nebraska City Cut Off Trail. Image is facing east (from holyoak.org website)

Right: Image taken 10 Aug 2002 of Nebraska City Cut Off Trail marker. This marker is located on the trail in the center of Hamilton County, Nebraska. It is believed the Holyoak family utilized this trail during their trek west in 1854. (from holyoak.org website)

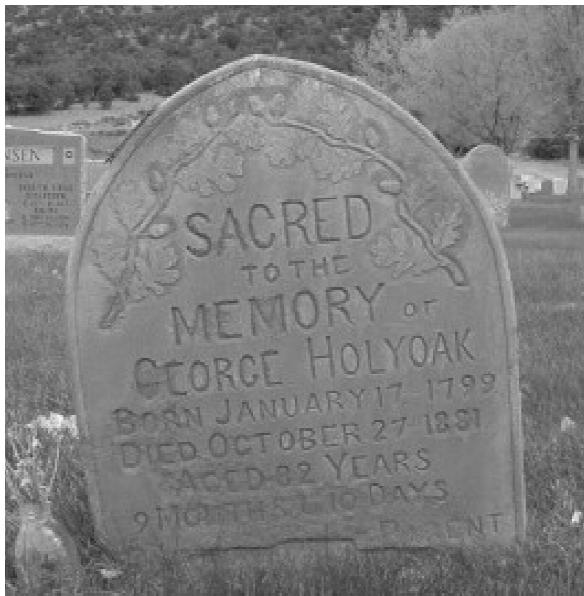


George Holyoak Settles in Parowan

Shortly after arriving in Utah, **George Holyoak** and his remaining motherless family members, along with his son-in-law **Frank Knowles** and his children, were called by Brigham Young to settle Parowan in company with George A. Smith and others. They were later joined by sons **William** and **George Holyoak** and their families. George (Sr.) remained in Parowan for the rest of his life.

It wasn't long before **Hannah** married at the young age of fourteen, and George (Sr.) was left as a lonely widower. He found companionship and love with a lovely widow, **Mrs. Ann Brazier Gunn**, whose husband died in England before she joined the church and whose ten children were also grown. They were married November 29, 1860. Ann lived until she was eighty-four, passing away on February 6, 1878. Three years later George also passed away, on October 27, 1881, at the age of eighty-two. They are buried in the Parowan Cemetery.

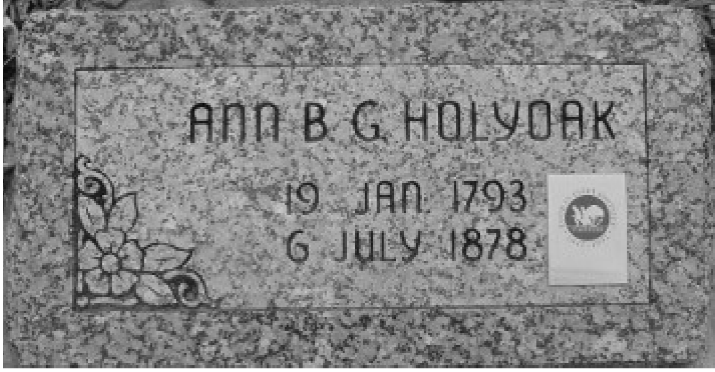
George and Sarah Holyoak were the first of the Holyoak family line to embrace the Gospel of Jesus Christ as taught in The Church of Jesus Christ of Latter-day Saints. They were faithful in all things, and entered into the rest of the Lord. They left behind them many descendants full of their same great faith and determination to follow the Lord's living prophet, regardless of the personal sacrifice required.



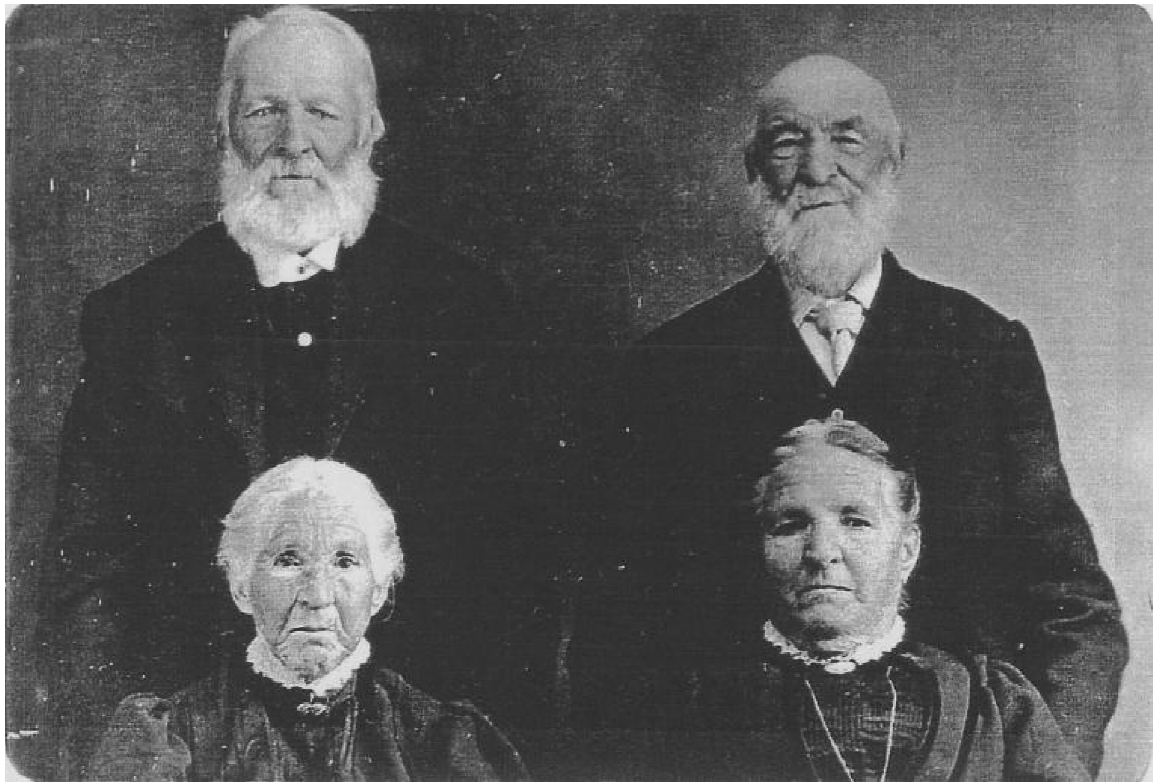
Left: Headstone of George Holyoak Sr. at Parowan City Cemetery. (Photo courtesy Holyoak.org)

Right: Parowan City Cemetery, Iron County, Utah (Photo courtesy Holyoak.org)





Left: Headstone of Ann Brazier Gunn Holyoak at Parowan City Cemetery, the third wife of George Holyoak, Sr. (Photo courtesy Holyoak.org)



Holyoak children back left to right: George Holyoak Jr. (b. 1829), William Holyoak (b. 1825)
Front left to right: Sarah Holyoak James (b. 1835). Hannah Holyoak LeFever (b. 1841).
Photo taken circa 1914 (photo courtesy of the Holyoak family website and also Daughters of the Utah Pioneers)

Chapter Sixteen

Joseph James and Sarah Holyoak

Three days after their arrival in Salt Lake City, **Joseph James** and **Sarah Holyoak** (wearing a clean calico dress) were married by Elder Phillips Sykes in a covered wagon on October 3, 1854.

Children of Joseph James and Sarah Holyoak:

Joseph Henry	b. 22 October 1855
William Francis	b. 30 April 1857
George Richard	b. 4 May 1859
Edward Benjamin	b. 11 December 1860
Charles Willard	b. 9 September 1862
Sarah Hannah	b. 20 September 1864
Mary Elizabeth	b. 17 June 1866
Abinadi	b. 28 March 1869
Moroni	b. 28 February 1871
Frederick	b. 22 February 1873
Heber	b. 24 December 1874
Hyrum Robert	b. 23 February 1878
Harriot	b. 14 January 1881

It was difficult for **Sarah** to say good-bye to her family as they left for Parowan, Iron County, Utah. She didn't know when or if she would see them again. Yet she was happy with her new husband, and looked forward to beginning their life together. Their daughter, Mary James Jones, in an interview about her life said this about her parents, Joseph James and Sarah Holyoak James:

My father was an apprentice tailor, working for his grandfather who was also a farmer and orchardist. He sailed from Liverpool on the sailing vessel called "Galconda" on February 4, 1854. His ship landed in New Orleans on March 18 and the immigrants travelled up from there to St. Louis. They were to wait for the immigrants that had sailed from England on the old ship Windemere on February 22, 1854 under the direction of Daniel Garn.

The Windemere was the vessel that my mother and her parents crossed the ocean on, and it arrived in New Orleans April 23, 1854, many having died on board with smallpox. There was another delay while being quarantined for cholera and many of the immigrants died but at any rate they, both companies, finally started on their trek across the plains. That is the way my parents met and they reached Salt Lake City the latter part of September 1854 and were married on October 3, 1854.

From Salt Lake City, mother's parents moved to Parowan, Iron County, Utah and mother and father went on up to Farmington and obtained work there with a family and remained there the first winter.

Joseph walked to Farmington, Utah where he was employed at a boarding house. Joseph's pay was their room and board. **Sarah** soon joined him there, and this is how they passed their first winter in Utah; they assisted with meal preparation and making beds.

The next spring, **Joseph** went to Ogden looking for work and a place to live. He met Samuel Sinfield¹ who had recently lost his wife and needed someone to care for his children. This situation suited Joseph and Sarah, as she could look after the children and they could live with Brother Sinfield.

Joseph intended to go back to Farmington for Sarah, but in the meantime she found a ride to Ogden with a family going further north, and arrived in Ogden the night before Joseph was to leave. The family dropped Sarah off at night in the middle of Ogden. She didn't know how to locate her husband or where to go. A kind Thomas Jenkins saw her plight and took her to his home at 27th and Wall Avenue to spend the night with his family. The next morning she found her husband, he had been less than a mile away!

Their First Hut or Home

Mary continues her story:

So mother and father moved out into a dugout that he [Mr. Sinfield] had in the Mound Fort District [now at about 12th Street and Washington Ave.]. They stayed with him while caring for his children and then he remarried so they built themselves a place on 27th street between Lincoln and Grant Avenues. They suffered many hardships while they were living there. Father rented a farm down near the Weber River and the high water came and washed it away and then another thing that was bad for them was the grasshoppers.

About the time Mr. Sinfield remarried, in the fall of 1855, Joseph obtained a small lot on 27th Street² between what is now Lincoln and Grant Avenues. He built a sod hut with a dirt floor and a roof made of dirt and willows, which of course leaked muddy water when it rained.

Joseph built a rock fireplace which they used for heating and cooking, and a piece of cloth served as a window. Their bed was made from four forked cottonwood branches lashed together with rawhide and covered crosswise with willow strips for springs. Joseph worked

¹ Another source spells it as Sniffield.

² Another source says it was on Wall Avenue between Lincoln and Grant Avenues.

for a man to earn enough straw to fill a tick which served as a mattress. He made benches and stools from wood he carried down from Ogden Canyon.

Sarah had a trunk she had brought from England, and that served as their table until one could be made. A few tin cups, plates, a frying pan, one multi-purpose camp kettle, a few knives and forks brought from England, and a spade, ax and gun comprised their meager tools.

In this hut their first baby, **Joseph Henry James**, was born October 22, 1855, at 11:30 p.m. He was blessed by Elder Jonathon Browning on December 3, 1855, and later baptized by Elder Robert McQuarry and confirmed by F.A. Brown on June 2, 1864, after reaching the age of accountability.

On June 10, 1856, Joseph and Sarah traveled to Salt Lake where they received their endowments and were sealed in eternal matrimony by President Jedekiah Grant. Apparently their son Joseph Henry wasn't sealed to them at this time, as Joseph James records in his personal history that Joseph Henry James was sealed to them in the Logan temple on October 15, 1881, by President Merritt. There is some confusion on this, as some of the LDS Ordinance data shows Joseph Henry James as born in the covenant. At any rate, the important thing is that their temple work has been completed.

On this same trip to Salt Lake City, Joseph was also sealed to Sarah's sister, Ann, who died crossing the plains.



Above Left: Joseph Henry James



Above Right: The Joseph Henry James and Eliza Bloomfield James family in 1896

Adobe Home

Later, in October 1856, Joseph built a two room adobe house with one window in each room to let in light. They lived in this home until after the birth of their sixth child.¹ (This home was still standing in 1948.) Their daughter Mary continues:

Father had his own spade and an ax [that he had brought from England] and that is all the implements he had at first and with these he made a bed and a stool or two and all the furniture they did have. Mother had but one kettle and in this she did all her baking and cooking. It was used for every household purpose, including the washing. It was also loaned out to the neighbors occasionally.

Both mother and father worked hard, mother would go out and wash all day and receive a squash for her pay. Father often took combs in exchange for his work and he raised broom corn and made brooms. He would take these combs and brooms and exchange them for supplies. The brooms that father made were some of the first ever made in Ogden. Mother knit all our stockings and would spin the wool for the yarn. She took the yarn to a man who would weave it into cloth for her and he would take combs for his pay.²

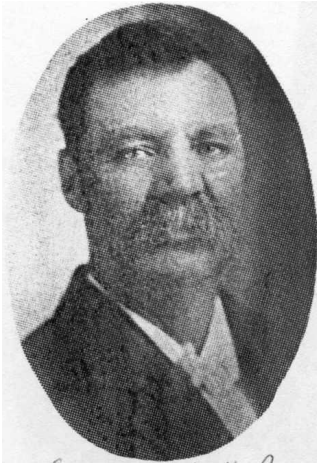
Also in 1856, the first wooden bridge across the Weber River was built. Joseph helped build the first road into Ogden Canyon, along with helping on various other roads, irrigation canals and ditches around Ogden.

Joseph rented a farm near the Weber River, but just as things started growing, a heavy rain flooded the area and washed all the crops away! Later they had another farm. Just as it was showing the promise of a bounteous harvest, the grasshoppers came, devouring everything in their path. All this added to their destitute condition. Cold and hunger seemed almost constant companions during those early years.

In these circumstances, their second child, **William Francis James**, was born April 30, 1857, at eight o'clock p.m. He was blessed by Bishop E. Bunker, and later baptized in the Ogden River by Elder Robert McQuarry on July 6, 1865, and confirmed by Lester J. Herrick on July 9th.

¹ *History of a Pioneer Woman of 1854 Sarah Holyoak James (1835-1916)*, Dwayne Delmont Jessop.

² *Pioneer Personal History, Mrs. Mary Elizabeth James Jones*, UTAH HRS 324, revised 3-9-37, Elvera Manful, Ogden, Weber County, Utah, October 4, 1939.



Above left: William Francis James



Above right: W. F. James Ice Wagon. William F. James, President of the James Coal and Ice Co. His sons William H. James pictured on wagon seat, and George James standing by wheel; photo taken in 1903 in front of Post Office while under construction. (Courtesy of Vinetta James Ormand and kjames.org)

Johnston's Army

Not long after William's birth, word came that Johnston's Army was marching towards Utah. **Joseph** left his wife and two small sons in destitute condition as he went to Echo Canyon to assist in defending the Mormons. Joseph and others did all they could to delay the army's march into the Salt Lake Valley. We now go back to Mary's story:

In 1857 when Johnston's army came through, father was sent up to Echo Canyon for the defense of the people. They thought it was going to be so terrible for the soldiers to come into Utah and tried to keep them out, but later they found out it was a God-send. The pioneers were able to buy their discarded clothing, such as coats and suits, cheap and the soldiers purchased supplies from the settlers. This of course put more money in circulation.

The Family Grows Amid Troubles

Sarah gave birth to their third child, **George Richard James**, on May 4, 1859, at seven o'clock in the morning. He was blessed by Elder Covington in June 1859, baptized by Elder James Owens on June 6, 1867, and confirmed the same day by Elder Jonathan Browning.

In 1860 the Pony Express Mail Service began serving the country from Missouri to California. Sarah and Joseph's fourth child, **Edward Benjamin James** was born December 11, 1860, at ten p.m. He was blessed on February 6, 1861, by Elder C. Daney. He brought a lot of joy to the family during his short life of eight months. His death on August 9, 1861, brought great heart ache to the family.

Feeling the strain and weight of all the troubles they were going through, Joseph sought out Patriarch Jo Lake for a blessing and received the following Patriarchal Blessing.

Patriarchal Blessing

Ogden City, Utah March 24, 1861

A Patriarchal Blessing by Jo Lake on the head of Joseph James. Son of Joseph and Mary James. Born at Halse County of Somersetshire England 26 February 1830.

Brother Joseph, I place my hands upon your head to seal upon you a Patriarchal and a father's blessing even all the blessings contained in the New and Everlasting Covenant for thou art of Ephraim and art entitled to all the blessings contained in the everlasting Gospel in as much as you embraced the Gospel and gathered with the Saints in the valleys of the Mountains and suffered affliction with the people of God that you might obtain eternal life. The Lord is well pleased with the honesty and integrity of your heart in as much [as you] continue faithful the Lord will pour out his Holy Spirit upon you he will bless you in your basket and your store, in your flocks and in your herds, and you shall raise up a numerous posterity which shall be great in the Priesthood and you shall have wisdom to train up your posterity in the nurture and admonition of the Lord. You shall increase in wisdom and knowledge you shall live to see Zion redeemed and have an inheritance with the Saints, and you shall be one of the Hundred and Forty and Four Thousand. You shall be a Saviour to your father's house, and to live to a good old age even until you are satisfied with life and come down to your grave in the hope of a glorious resurrection, and come forth in the morning of the same with your companion, and offspring and all your father's house. These blessings I seal upon you by the power of the Holy Priesthood invested in me even so, Amen.¹

Miracles in Tough Times

One of the hardest years, 1861 saw the James family and other pioneers in dire circumstances. They nearly starved to death, and suffered terribly from the cold. This lack of suitable food most likely contributed to the death of baby Edward. Their daughter Mary tells that during these early years, "None of them had shoes but wore muskrat skins that had been salted and dried and they tied them on their feet."² The family went barefoot or wrapped their feet in these muskrat skins, and their children cried for bread.

It was during this time that Joseph was making adobes for the Ogden Tabernacle; altogether he made over 5,000 adobe bricks for that building. One morning, leaving his wife in bed with the baby, Joseph left his family, walking the rough road in his muskrat skin "shoes" to the vicinity of Burch Creek where they were making these adobes, a trek of about three miles. All Joseph had to eat was some bran mixed with water and cooked into something like bread. This wouldn't stick together, but was a small pile of crumbs for his

¹ Recorded Page 118 Book A

² *Pioneer Personal History, Mrs. Mary Elizabeth James Jones*, UTAH HRS 324, revised 3-9-37, Elvera Manful, Ogden, Weber County, Utah, October 4, 1939.

lunch. On his way home he was so weak from his exertion combined with the lack of food, that he sat down under the shade of a tree, not knowing if he would be able to get up again.

After a brief rest, he saw a bird flying towards him, carrying something. The bird came so close he thought it would rest on his shoulder, but instead it dropped an ear of corn at his feet, which he hungrily picked up and began to eat. This seemed the sweetest corn he had ever tasted, and was truly a miracle as it was too early in the year to harvest corn in Weber County. While he ate, a voice seemed to say, "This is a sign you will never lack for food again."

The sweet corn gave him the needed strength to finish his walk home, and when he got there his wife told him that if he could walk out to Riverdale, to Taylor's Mill, he could get sweepings of flour from around the bins. This he did.

When he got back with all the flour he could carry, the children were already asleep for the night. Sarah mixed up some dough, baked some bread, and then woke up the hungry children so they could eat. They must have really been lacking for food or the mother would have waited to feed them in the morning! From this point on, circumstances improved and Joseph James and his family began to prosper.



The original Ogden Tabernacle once stood where the Ogden Temple now stands.



Farr Grist mill of 1850

(Photos by Janice Williams, of oil paintings by Dave Sawyer)

Joseph James made over 5000 of the adobe bricks used in the construction of the first Ogden Tabernacle. The Farr family married into the Jones family, Farr Park in Ogden was named after them.

More Children and a Farm

On September 9, 1862, Sarah gave birth to another son, **Charles Willard James**, at eight o'clock in the morning. This gave them five boys! He was blessed by Elder Robert McQuarrie on December 5, 1862, baptized by Job Pingree, and confirmed by H.J. Newman in August 1871. He was ordained a Deacon on September 11, 1877, by Robert McQuarrie; a Priest on February 6, 1883, by Samuel Eggleston; and an Elder on May 5, 1887, by Brother H. Heath. He was endowed and married Eveline Barker in the Logan Temple on May 18, 1887, and lived a long happy life until his death January 16, 1932.



Left: Charles Willard James

No doubt Sarah was overjoyed when their first daughter, **Sarah Hannah James** was born September 20, 1864, at eight in the morning. She was the last of their children born in their original adobe house. She was

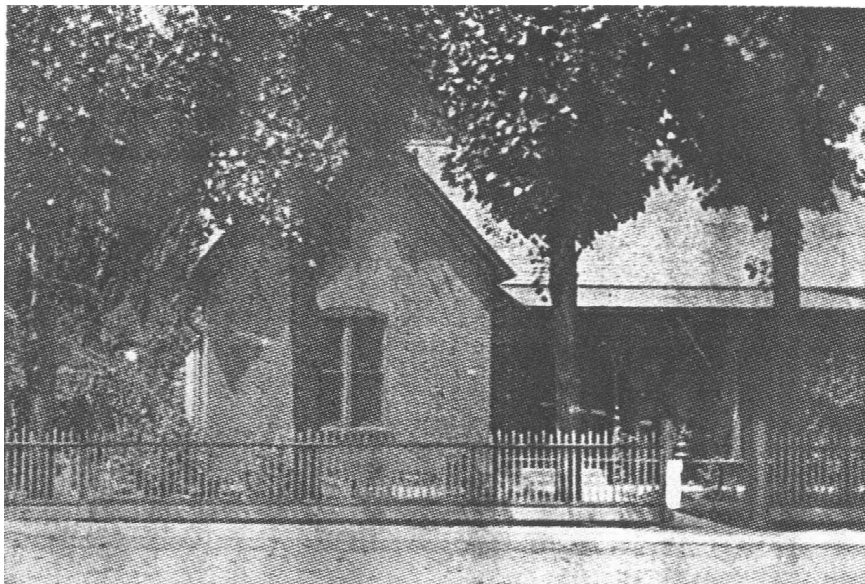
blessed by Lester J. Herrick on November 3, 1864, baptized by H. J. Newman and confirmed by Elder Mark Hall on September 4, 1873. She later married Francis Rushton on December 6, 1883, in Salt Lake, the ceremony performed by Daniel H. Wells. She lived a full and happy life until her accidental death on November 13, 1937, when she was hit by a car.



Sarah Hannah James Rushton

Joseph purchased a six acre farm just west of Wall Avenue between 27th and 28th Streets in Ogden. Here they built a wood framed home located at 2767 Wall Avenue. In 1865 U.S. President Abraham Lincoln abolished slavery and soon after was assassinated. The Confederate Army surrendered, ending the Civil War. The Thirteenth Amendment to the U.S. Constitution was ratified in December of that year.

Another daughter, our ancestor **Mary Elizabeth James**, was born to them June 17, 1866, their first child born in their new home. This was the same year the Deseret Telegraph line was completed, extending service into Ogden. Mary was blessed by L. J. Herrick on July 26th, 1866, baptized by Elder Moroni Brown and confirmed by H.J. Newman on September 3, 1874. She later received her endowments and married Eleazer John Jones in the Logan Temple on December 7, 1887, the ceremony being performed by N.C. Edlefson.



Second Home of Joseph and Sarah James. Located on Wall Ave., Ogden, Utah
(photo courtesy of kjames.org and Vinetta James Ormand)



Joseph James home at 2767 Wall Ave
(photo taken in 1998 by Dwayne Jessop, courtesy of kjames.org website.)



Sisters, Sarah James (Rushton) and Mary James (Jones)

General Conference in the New Tabernacle on Temple Square

The following year Ogden City was incorporated. This same year, 1867, Sarah wanted to attend the first Semi-Annual General Conference of The Church of Jesus Christ of Latter-day Saints to be held in the newly completed Tabernacle on Temple Square. Through the hot summer months they worked long and hard to make this dream a reality. Sarah worked all summer braiding hats, spinning yarn, knitting stockings and other items. She worked part time for a man who wove cloth and paid her with cloth she could use for making her family's clothing. Joseph worked for a man who paid him in horn combs. He grew broom straw and made the first hand-made corn brooms known of in Ogden.

They had one lame ox; they couldn't make the trip with only one ox! They borrowed a lean ox from a neighbor to complete the ill equipped pair, and had a wagon consisting of

only the running gears without a wagon box. They added slabs of wood to form a makeshift wagon box to ride on and carry their supplies. They left most of the children, perhaps all of them, at home with family and friends, but took a dozen corn brooms and half a dozen horn combs to sell or trade. They had a wonderful trip and felt their spirits buoyed up after listening to Brigham Young and the other Church leaders who spoke at this first conference held in the new Tabernacle on October 6, 1867. Their daughter Mary tells us:

My parents told me of a trip they made to Salt Lake City to attend conference at one time and they took brooms and combs with them to exchange for supplies. They had but one lame ox to make the trip, so had to borrow one from a neighbor. They had nothing but the running gears of a wagon with a mountain slab on it to ride on. When they got as far as Farmington they traded some of their brooms and combs for fruit, but mother was very careful and saved every stone or seed. In Salt Lake City she also exchanged some of the brooms and combs for needles, thread, buttons and such supplies as she needed.

When they returned to Ogden, father very carefully planted and cultivated the fruit stones and seeds on his five acre plat which was then located right where we now live. He also got some small fruits and berries from the mountains and grafted and cultivated them until he had one of the finest orchards around Ogden.

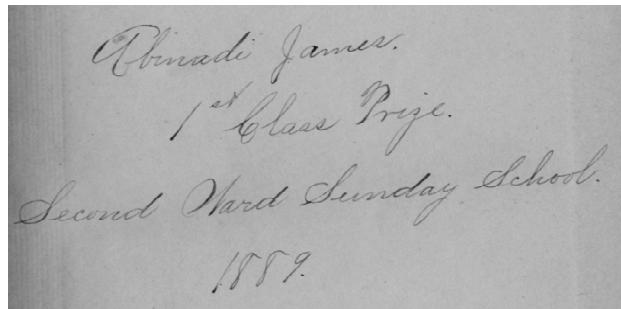
The James orchard grew apples, peaches, apricots, plums, pears, cherries, grapes, and many kinds of berries. This was the first and best orchard in Weber County. They also planted a row of Mulberry trees half a block long between the street and the sidewalk. Besides giving them welcome shade in the summertime, the leaves from these trees provided food for the silk worms they raised. Undoubtedly the family also had animals such as a cow for milk and chickens for eggs; the days of hunger were soon behind them.



Joseph James Broom Factory located at 24th St. and Grant Ave., Ogden, Utah; building torn down in 1980. (Photo courtesy of Vinetta James Ormand and kjames.org)

The Family Continues

Joseph and Sarah's eighth child and sixth son **Abinadi James** was born March 28, 1869, at 5:25 p.m. He was blessed by Mark Hall on May 6, 1869. He was later baptized by William D. Williams on September 6, 1877, and confirmed the same day by Joseph Hall. He was ordained a Deacon on November 10, 1885, by Warren G. Child. He married Edith Bowers in the Logan Temple on April 29, 1891; the marriage was performed by Apostle Merrill. He died February 12, 1897, at the young age of twenty-seven years old and was buried in the Ogden City Cemetery.



Left: Abinadi and Mary Elizabeth James

Above right: inscription inside a book given to Abinadi

On May 10, 1869, the same year Abinadi was born, the first Trans-Continental Railroad was completed at Promontory point near Ogden. This was the famous "Driving of the Golden Spike" celebration. **Sarah, Joseph** and their three oldest sons (**Joseph Henry, William Francis, and George Richard**) attended the historic event. The railroad was a blessing to the family as Mary tells us:

About three years after I was born the railroad came through and from then on we always had plenty and abundance so that we could share with those less fortunate. Father would sell milk, cream, fruit, and fresh vegetables down at the depot to the passengers and also to the hotel there.

The railroad was truly a blessing, not only to the James family, but to the other pioneers as well. The James family was blessed in abundance, not only to meet their own needs, but with Joseph's charitable disposition, they gave liberally to widows and others in need.

Unfortunately 1869 ended on a somber note as Joseph and Sarah's son, **George Richard James** passed away at 7:45 a.m. on December 9th at the tender age of ten. He was ordained an Elder in the Priesthood on the morning of his death by Thomas Doxey. His father wrote, "He was a very fine good tempered boy and of remarkable good disposition."

The following year, 1870, the Utah Territorial Legislature gave women the right to vote. Utah was among the first to allow Women's Suffrage.

Mary tells us of some of the experiences the family had with Indians:

There were Indians around Ogden and they were camped down on 27th Street and Wall Avenue. They very often came to our house to beg for food. Father was very good to them and they loved him. If an Indian is your friend he will remain your friend and do anything in his power for you as long as he can trust you and you never break a promise to him. They had their wickiups down there and I remember one time one of their papooses died and they came over for father to take it up to the cemetery and bury it there and father did.

"Little Soldier" was their chief and he very often came to our house for breakfast. He was very religious and wouldn't sit down to eat until he had asked the blessing and he would pray for quite a while, asking our Heavenly Father to even bless the cattle on the hills and everything he could think of. [I really was ready to eat when he got through.]

He had three wives, I believe they were sisters. I remember when "Little Soldier" died, father and Frank Rushton, my brother-in-law and a Mr. Gale made his coffin and dressed him. It must have been in the summer of 1887 or 88 that he died and they dressed him in his temple robes as he was a member of The Church of Jesus Christ of Latter-day Saints. It was such a warm day they had to have the funeral serviced out of doors on a sunny plat just over the river bridge in West Ogden. George Hill, who was the Indian interpreter, spoke at the funeral services and "Little Soldier" was buried in the Ogden City Cemetery. Not many years ago his daughter Mary was hit by an automobile while crossing the viaduct and received injuries from which she died. Her funeral was held from Lindquists Funeral Parlor and she is also buried in the City Cemetery.

Mary remembered her father as a very understanding, kind and even tempered man.¹

Another son, **Moroni James**, was added to this family on February 28, 1871, at 6:30 a.m. He was blessed on May 4, 1871, by Walter Thompson, baptized and confirmed on his eighth birthday, February 28, 1879. Ten days later he was ordained an Elder by his father on March 10, 1879. His short life ended the next day, March 11, 1879. What sorrow the family had to endure as once again they witnessed the passing of another beloved child!

¹ *Personal History of Mary Elizabeth James Jones* by Minnie J. Jones with inserted bracketed sentence from *Biographical Sketch of Joseph James* compiled by Rodelpha Singleton C. James

During 1871 and many subsequent years Joseph and Sarah became involved in doing temple work for their ancestors. In June of 1871 at the Salt Lake Endowment House, Sarah acted as proxy for her mother, Sarah Green Holyoak, her grandmother, Di Ann Bird, and for her mother-in-law Mary James. She also served as proxy for her sister Ann who died en-route to Utah; sealing her sister Ann to Sarah's own husband, Joseph James. This confuses many, as Ann and Joseph James were never married in this life.

The Logan Temple was dedicated May 17, 1884. After the harvests were over, they traveled to Logan where Sarah was baptized for Joseph's grandmother, Elizabeth Richards James, and his great-grandmother, Mary Tucker Richards, on October 14, 1884.

Joseph and Sarah's tenth child and eighth son, **Frederick James**, was born February 22, 1873, at four in the afternoon. He was blessed by Mark Hall on April 2, 1873. Later that same year their oldest son **Joseph Henry** was called on a mission to Arizona. **Fred** (Frederick) died the following year on August 28, 1874, hardly more than a baby at the age of eighteen months. This was another trial and heartache for the family to bear.

Joseph and Sarah's eleventh child and ninth son, **Heber James**, was born at 9:10 a.m. on December 24, 1874, just in time for Christmas. He was blessed by Robert McQuarrie on February 4, 1875. Their joy turned to heartache once more as little Heber died October 3, 1876, shortly before his second birthday. Soon after this their oldest son, **Joseph Henry James**, went to help build the Saint George Temple on November 1st, 1876.

Their twelfth child and tenth son, **Hyrum Robert James**, was born on February 23, 1877, at 11:15 p.m. He was blessed by his father, Joseph James, on April 4, 1878. This was the same year the Saint George Temple was dedicated. Later he was baptized by John G.



Ellis on June 3, 1886, ordained a Deacon on January 24, 1893, by Mark Lindsey in the Ogden Utah 2nd Ward, and ordained an Elder by Bishop Robert McQuarie on October 13, 1896, shortly before his death on October 17, 1896. His sorrowing parents buried him in the Ogden City Cemetery at the young age of eighteen.

An eventful year, 1877 saw many changes in their family and the church. Their oldest son, **Joseph Henry James** traveled from his mission field in Arizona to the Saint George Temple where he married Elizabeth Salome Bloomfield on July 12th, 1877, after which both returned to his missionary labors in Arizona.



Above: Hyrum Robert James

Right: Joseph Henry James, seated on left, oldest son of Joseph James and Sarah Holyoak James. Pictured with his missionary companion; probably taken as he was about to leave on his mission to Arizona. Joseph Henry James was a polygamist who settled in the church colonies in Colonia Juarez, Mexico where he died April 25, 1908, in a saw mill accident: as a log was coming down, he tried to warn a deaf man to get out of the way and they were both struck by the log and killed.

Joseph and Sarah's second son, **William Francis**, married **Julia Ellen Whitehead** on August 19, 1877, in Ogden. William and Julia took Sarah with them to the Saint George Temple where they were sealed for eternity on September 5, 1877. President Brigham Young had just passed away August 29, 1877, at the age of seventy six, and the Quorum of the Twelve Apostles assumed leadership of the Church with John Taylor as the President.



William Francis James and his wife Julia Ellen Whitehead

The year 1878 brought more changes with the arrival of Sarah and Joseph's first grandchild, **William Henry James**, son of William and Julia, on June 14, 1878. Five days later the Primary was organized. On October 2nd, another grandchild was added to the family with the birth of **Sarah Elizabeth**, daughter of Joseph Henry and Elizabeth James, named after both mother and grandmother.

More sorrow struck the family with the death of Joseph and Sarah's son, **Moroni**, who passed away March 11, 1879, at the tender age of eight.

Another grandchild blessed their lives. **Julia Rosabell**, daughter of William and Julia was born October 6, 1879. It must have been hard to say good bye to these children and grandchildren when **William** and his family left on their mission to St. Johns Arizona, leaving Ogden on November 10, 1879. They traveled by ox team and wagon and were the first white family to live in St. Johns. They served on this mission for twelve years, before returning to Ogden with several more children eager to meet their grandparents. 1879 was also the year that Thomas Edison began a new era with electric lighting.

Sarah and Joseph's thirteenth child and third daughter, **Harriot¹ James**, was born January 4, 1881, at 9:21 a.m. and blessed by her father on January 24, 1881. Once again the family suffered heartbreak with the passing of this one month old child on February 10, 1881. This was their sixth child they had to lay in the grave; almost half their children!

¹ In some places her name is spelled Harriet, but on records written by Joseph James and by Mary Elizabeth James Jones the baby's name is spelled with an "o" Harriot or Harriott.

In October 1881, Joseph made a trip to the Logan Temple where he was baptized for his deceased grandfather, Benjamin James (born October 10, 1781), as well as his great grandfather Richard Richards (born 1744 at Bristol, England). Later that same year Sarah's father, George Holyoak, passed away on October 27th and was buried in the Parowan cemetery. This was the same year that President John Taylor died in exile and Wilford Woodruff became the fourth President of The Church of Jesus Christ of Latter-day Saints.



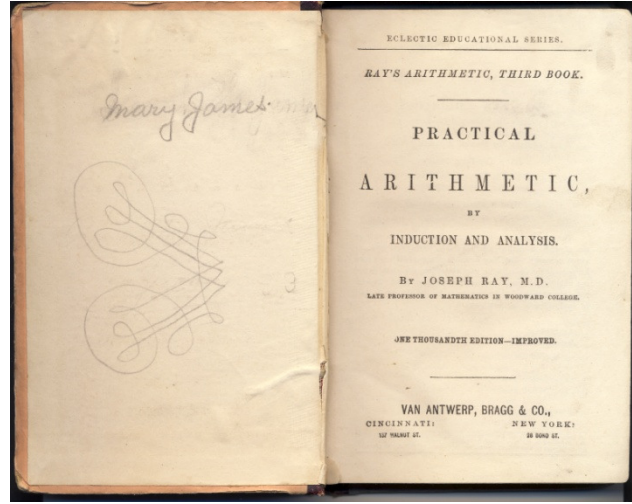
Joseph James Family Portrait

Back row left to right: Mary Eliza Bloomfield James (2nd wife of J.H. James), Joseph Henry James, Elizabeth Salome Bloomfield James (1st wife of J.H. James)

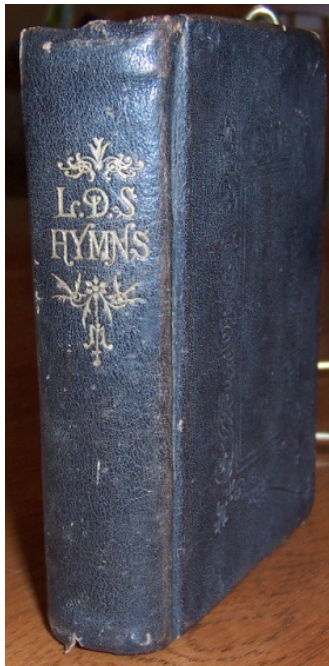
Center row left to right: Orpha Rogers James (3rd wife of J. H. James), William Francis James, Sarah Hannah James (Rushton), Abinadi James

Front row, left to right: Charles Willard James, Mary Elizabeth James (Jones), Hyrum Robert James. (Mary was 19 in this photo taken in 1885)

Books Passed Down in the Jones Family:



Above: School book that belonged to Mary James. *Third Book Ray's Practical Arithmetic* 1000th printed Jan 1881, with signature of Mary James as a child.



L.D.S. Hymns book and inscription:

*Presented from a friend to Joseph James
So humble this offering today I present you,
Believe it comes from a heart fond and true,
May all that is good in your path may attend you,
And friends thrown around you be faithful and true.*

Mary E. Jones address 2731 Wall, book printed in 1883

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